THE UNITED CHURCH Observer

VOLUME 15 MARCH 15, 1953 NUMBER 2

ROCKEFELLER LIBRARY PACIFIC SCHOOL OF RELIGION

Church Heeds The Call for Flood Relief

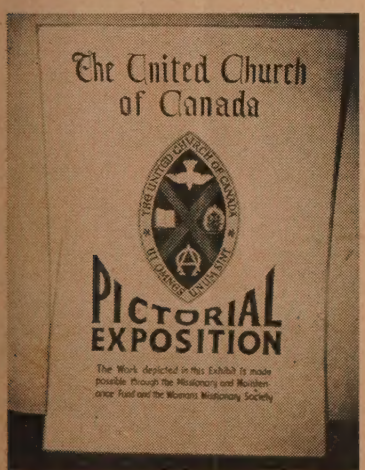
$50,000 for British and Dutch Churches

Over $50,000 has already been received and more is coming in on every mail for the United Church British and Dutch Flood Relief Fund. When the first news arrived telling of the disaster, the United Church sent $10,000 and five tons of clothing to the stricken areas. The money was divided among the Methodist and the Congregational Churches in England and the Dutch Reformed Church in Holland. The clothing went to Holland.

Letters of gratitude have been received from the British Methodist and Congregational Churches and from the Dutch Reformed Church, asking Dr. W. Harold Young, Chairman of the Overseas Relief Committee, to convey to United Church people their deep appreciation of understanding.

On March 2nd, another $20,000 was sent to Holland, $10,000 to the British Congregational Church, and $10,000 to the British Methodist Church. Word is still awaited from the Presbyterian Church telling whether or not they have congregations in the afflicted areas. If they have, money will be forwarded as well to the Presbyterian Church.

All gifts will be acknowledged in THE OBSERVER, but as our space is limited this may take some time.



The Exposition Poster

Children learn of other lands from an Exhibit Attendant at the Exposition in Toronto West Presbytery. More than 1,500 children shared in the Special Children's Day programme, which is marked by stories, games, songs, and motion pictures.—(*See page* 3)

UNITED CHURCH STRIKES AN INTERNATIONAL NOTE

Annual Meeting of Board of Evangelism and Social Service

W. G. BERRY, Associate Secretary

"To call some countries undeveloped and others developed countries represents quite a wrong and western point of view. It will be a good thing when some of the so-called developed countries of the world approach the so-called undeveloped countries for assistance. Great Britain could learn a lot from the United States and Canada about plumbing and heating, while the great cities of North America could learn a lot from Sweden about street cleaning and garbage disposal." These words of Mr. George W. Cadbury, Director of Administrative Service of the United Nations, spoken at the annual dinner of the Board of Evangelism and Social Service, struck an international note that was sounded throughout the Annual Meeting of this Board held in Toronto during the week of February 24th to 27th.

Mr. Cadbury charmed all his listeners both at the annual dinner and at a subsequent address given in the Wesley Buildings, by his broad tolerance, wide vision, modest and yet forthright speech in the matter of technical assistance of the United Nations. Among the many distinguished people who addressed the Board, none struck a deeper and more Christian note of service than this representative of an outstanding English Quaker family.

Other Speakers

It is only possible to quote briefly from other addresses delivered to the Board. Rev. A. Dudley Ward, New York, Director of Economic Studies of the National Council of Churches, stated that after intensive research it had been established that the two major concerns of the working people were the problem of adequate housing, and fear of losing wages through ill health. Among other things, he said "Workers have accepted the morality of debt. Instalment buying is here to stay. It's accepted. It's nationalized."

Rev. Arthur Organ, Chairman of the Board, speaking of the God we declare, said, "We need to guard against putting God into our pocket, or using faith as a means of getting a convertible car or a mink coat. God, after all, is not a retriever dog."

Judge Archibald Cochrane of Brampton, prominent labour conciliator, praised trade unions for getting rid of communists and for many services they rendered to their members. "Newspapers print news about strikes, but not enough about their settlement," he said.

Dr. Charles Hendry, Director of the School of Social Work, Toronto, recently returned from India,

(*Continued on page* 24)

THE WORLD CHURCH

BRITAIN

Debate on Unity Chapels

After a spirited debate, the Church of England Assembly meeting in London rejected a motion that would have put it on record as opposed to the establishment of "Unity Chapels" within or attached to an Anglican Church or Cathedral.

Unity Chapels are defined as Chapels for united services with other Churches not in communion with the Church of England.

Mr. Lawrence Edward King of Chelmsford introduced the motion, stating that such Unity Chapels were "undesirable and do grave disservice to the cause of reunion." He argued that the centre of unity in a diocese was the Cathedral and in the parish it was the parish Church.

GREECE

Old Calendar vs. New

A temporary ecclesiastical court of review will be set up in Athens to re-examine cases in which courts have inflicted penalties on clergymen of the schismatic Old Calendar sect.

According to the Ministry of Cults, the court was suggested by the Holy Synod. It will show "all possible leniency" to schismatic clergymen who appear repentant and wish to return to the Orthodox Church fold, the Ministry added.

The Old Calendar sect retains the Julian calendar which the Orthodox Church in Greece relinquished in 1923 in favour of the Gregorian calendar.

Courts have held the activities of the sect illegal. Leaders of the group have been arrested and its Churches closed.

Archbishop Chrysostom, who publicly renounced the leadership of the Old Calendar group last November, attacked the announcement of the projected review court.

He said the government should guarantee Old Calendar believers the religious freedom provided for in the Greek constitution.

When he gave up leadership of the sect, Archbishop Chrysostom said, he was doing so to give the Orthodox Church and the State "a chance to end the persecution of Old Calendar believers."

He explained that both Church and State frequently had insisted that the leadership of the sect had blocked an understanding between the Orthodox and Old Calendar groups.

Meanwhile, demands from Old Calendar organizations for the reopening of their Churches and an end to "persecution" continue to pour in on the Greek government.

ITALY

Methodists and Intolerance

A resolution deploring instances of "religious intolerance" in Italy was unanimously adopted by the national synod of the Wesleyan Methodist Church at its annual meeting in La Spezia.

The resolution cited, as an example, the recent order by Interior Minister Mario Scelba expelling from the country Rev. Anthony Caliandro, Italian-born American Protestant director of the Evangelical Biblical Institute at Naples.

The synod's resolution stressed "the necessity of inducing the Italian Government to apply the Constitution and to achieve agreement with non-Catholic denominations foreseen in the Constitution."

Other Protestant bodies in Italy have protested to the government and to the U.S. Embassy in Rome against actions which, they say, invalidate guarantees of religious freedom contained in Italy's post-war Constitution.

SOUTH AFRICA

Protests Against Swart Bill

Rev. Trevor Huddleston, of the Community of the Resurrection, an Anglican Order, told a non-white conference in Johannesburg called to protest the national safety bill that he identified himself with them in their struggle. He stated that South Africa was fast becoming a totalitarian state. "The eyes of the world are focused today on South Africa," he said, "and you know where the sympathy of the world lies. As a citizen of South Africa," he continued, "it is my duty to protest against legislation which will certainly make citizenship meaningless. By this bill all those absolutely elementary democratic rights such as freedom of speech, the rule of law, and its inviolability are at the mercy of the government." Strong statements against the Swart Bill have been issued by the Anglican Bishop of Johannesburg, by a prominent Methodist clergyman, and other religious leaders.

FINLAND

Religious Controversy

The erection of a public college north of the Arctic Circle is being held up by a conflict between the Finnish authorities and Lapp educational leaders over its religious status. Finnish authorities insist that the school's curriculum be based on the Evangelical Lutheran confession, while the Lapp educators are equally insistent that the college show no religious preference since one-fifth of the Laplanders are Orthodox members. Meantime building operations are at a standstill. The school is aimed at furnishing the Lapp people with secondary school facilities unavailable before.

UNITED STATES

Wants Ordination of Women

The Rochester, N.Y., Presbytery voted to send an overture to the General Assembly of the Presbyterian Church in the U.S.A., advocating the ordination of women as ministers. The General Assembly is scheduled to meet in Minneapolis, Minn., in May.

In asking for the ordination of women, the Presbytery said:

"The Christian faith has been history's most potent force in elevating the position of women in our civilization and using their special gifts.

"Our age sees so many evidences of the leadership of women. A woman can be a teacher, lawyer, executive or doctor; yet in our Church she cannot be ordained to preach the Gospel.

"This is indeed anomalous. The whole emphasis of organized Christianity has been the extension rather than the limitation of the number called into the service of Christ."

JORDAN

"Black Market Apocrypha"

Biblical scholars in Bethlehem are perturbed over the thriving "black market in apocrypha" accompanying the greatest antiquarian boom in the area since the 1880's. This was sparked off by recent manuscript finds in Judean desert caves on the shores of the Dead Sea. Bedouins are constantly appearing in Bethlehem's Manger Square with inscribed bits of ancient, withered leather or parchment, a surprising number of which are genuine. What distresses the experts is that in order to make these more profitable the Bedouins frequently cut the fragments into smaller pieces. Most of these fragments are from Torah scrolls from the destroyed Synagogues of Old Jerusalem. These are generally written in archaic Hebrew and only trained scholars can date them at sight.

CANADA

Rev. W. Morrison Kelly, minister of St. Andrew's Church, Toronto, Ont., will broadcast over the Dominion network of the C.B.C., March 22nd, 4.30-5.00 p.m., E.S.T.

GERMANY

Brotherhood Week Marked

Mayor Ernst Reuter of West Berlin, Honorary President of the Berlin Council of Christians and Jews, opened Brotherhood Week, March 8th, with an address at a ceremony in the Berlin Opera House which was broadcast over all West German radio stations. A week-long programme was carried out in many West German cities, in schools, colleges, Young Adult and Youth centres. The theme, "For Restoration of Confidence Among Men," was illustrated through films and plays on religious and racial tolerance, while radio stations and the newspapers stressed the need for inter-group co-operation and understanding.

KOREA

Distribution of the first Bible translated into modern Korean has begun in Seoul. The edition of 100,000 copies will be sold in book stores and given to orphanages, hospitals, prisoner-of-war camps. The translation is in Hankul new written form of Korean adopted as the official language when the Republic of Korea was established in 1948. The translation was the only item saved from the Bible House when Seoul fell.

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The Church in Action

THE EXPOSITION CAME TO TORONTO

It Made Toronto Church Conscious

The spirit of The United Church of Canada speaks to today's questioning youth

Audience participation at an Exposition supper meeting. Lively Sing-Songs are a popular feature wherever Exposition is shown.

The big United Church van rolled into Toronto, Ont., and the Exposition was set up for the official opening in West Presbytery on February 4th in the beautiful new hall of Runnymede Church. The pageant was given in the Western Technical School Auditorium. The series of meetings lasted until February 11th and were well attended. Hundreds of people viewed the Exposition and crowded the auditorium to see the pageant.

In Centre Presbytery the story was the same. The Exhibits were in the Gymnasium of Deer Park Church and the Pageant in the Leaside High School. The meetings were well attended and a lasting impression was made upon all who participated and all who saw the Exposition and Pageant.

From Centre to East Presbytery the Exposition moved, with exhibits in Danforth Church and the pageant in the Eastern High School of Commerce. This showing got off to a good start with a banquet for Church workers at Donlands Church at which over 250 persons were present to hear the Moderator, Rt. Rev. A. A. Scott, D.D. He emphasized there, as he did at the other two Toronto opening ceremonies, that the World Missionary task was of the greatest importance, and he challenged the Church to still greater endeavour.

800 Manned Exhibits

Over 800 people in Toronto took part in the Exposition, manning the booths and doing other work in connection with Exhibits and Pageant. The Children's Day Programmes were carefully carried out, and it is estimated that approximately 3,000 children attended. Some were so fascinated by the Exhibits that it was hard to get them to go home.

The Recruiting Meetings for youth were carefully prepared for and attended by a selected group of young people from 16 to 30 years of age. They were challenged to face full-time service in the Church as ministers, and missionaries.

Following the addresses given during the evening programmes, discussion groups were held and opportunities given to ask questions. Many young people have indicated their intention to devote their lives to the Church, and one young woman has already been accepted for Japan.

Most outstanding feature of the Exposition, of course, was the Pageant, "Triumphs of the Faith." Some who have seen it have declared it brought them one of the

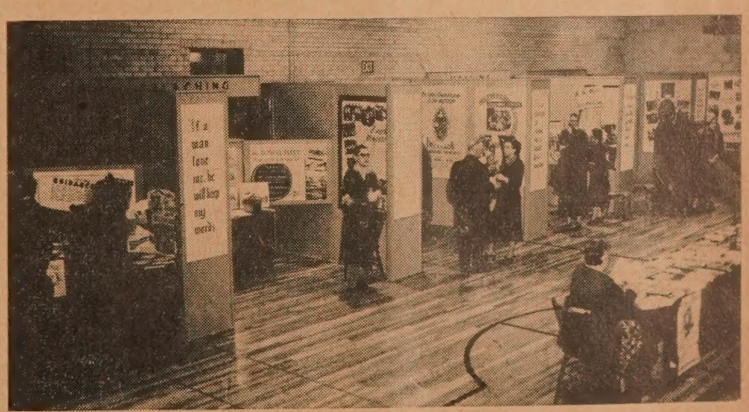
(*Continued on page* 26)

Choir Processional marks the opening of the Pageant, "Triumphs of the Faith."

Curios of other lands fascinate the children.

NEXT ISSUE

Church Extension in Canada



The Pictorial Exhibit is composed of fifteen booths or sections. A small portion of the Exhibit is shown here as it appeared in the new Runnymede United Church gymnasium, Toronto West Presbytery.

THE UNITED CHURCH Observer

Published under authority of The General Council
by The United Church Publishing House
299 Queen Street W., Toronto
A. J. Wilson, B.A., D.D.,
Editor-in-Chief and Managing Editor
Wm. J. Bradshaw, Circulation and Advertising Manager
Issued Twice Each Month—The First and Fifteenth
Subscription rate $2.00 a year, payable in advance
to any address in the world
Authorized as second class mail, Post Office Dept., Ottawa
Old Series, Vol. 123—No. 9 New Series, Vol. 15, No. 2

CHANGE

Most of us are conservative with a small "c". We dislike any intrusion that disturbs our habits, our thinking, our way of life. We inwardly revolt against the erection of a garage on the village corner where the rose-covered cottage with the picket fence once stood. We protest the conversion of beautiful orchards into factory sites. We wonder what the world is coming to when we see the bulldozer clear away houses to prepare for new tenements, projects or apartments. We laugh about the churchmen who have always answered "no" to every new proposal. In reality, or in part at least, we are laughing at ourselves.

It is this attitude of individual men and women magnified millions of times that is responsible for the international nervous jitters that have afflicted our Western democracies. This continent was for a century or two known as the New World. In a sense it is now the old. The old is new. We heard two Christian leaders recently who had been in India. One said: "I could feel the ground-swell of revolution everywhere." Said the other: "The changes that are taking place are beyond our understanding." Virgil A. Sly of The United Christian Missionary Society has just returned from Africa. He writes in *World Call*: "Africa is changing. Changes are coming to the cities. They are growing at an astounding rate. . . . Change is evident in the bush. The earth is threaded with roads into formerly inaccessible parts of the country. . . . Change is also to be found in the villages. . . . Change is also to be found in the working habits of the people. The industrial age has come to the Congo."

The East and Africa are aflame with new life, and great expectations. Hungry people now see promise of food; slaves see the promise of freedom. They have a new sense of self-importance. They never had a future; now they see one beckoning them on.

In a word the world is in revolution. And we on this continent are fearful of the change. This is because of our selfishness, and satisfaction with our preferred economic position and high standard of living.

As Christians we are under compulsion to see the world as it ought to be, to rejoice in the hopes and aspirations of the underprivileged, to welcome change for the religion of Jesus is predicated on change both of the individual and of society.

MISSIONS TODAY

Rev. L. S. Albright, D.D., Director of The School of Missions, Toronto, has recently written a two-paged mimeographed statement on "Rethinking Missions From The Foundations." Its importance is in inverse relation to its length. Every sentence is full of meaning and will bear careful study. Missionary Societies and Overseas Boards should have it on their agendas for earnest consideration.

The writer begins with the changed situation brought about by the conditions in China and by the impact of one culture on another intensified by modern conditions.

The writer makes a plea for a more intensive study by the prospective missionary of the culture of those among whom he is to work. Dr. Albright goes further. He says: "Nor may one stop with Comparative Religions. At least an introductory knowledge of Social Anthropology is essential for today's missionary. As for an acquaintance with the theory and history of communism, how many missionaries now on the field have ever had a course of study in Christianity's chief rival and inveterate foe of today? But missionaries are still going to foreign fields without any of these general disciplines, not even reading courses in the geography, history and general culture of the people to whom they go, nor awareness of missionary magazines dealing with experience and developments in missionary work."

This is a most pertinent issue. We have had at least one request from a missionary overseas asking us to send books that would give guidance on this very subject.

Dr. Albright declares that missionaries home on furlough should be encouraged to study. He says: "First of all, missionaries need to be relieved of the responsibility of deputation work in the interest of the entire denominational budgets of their Churches, and set free to rest and to study. This will involve suitable housing, convenient to the centres of study, so that missionaries and their wives may benefit from the facilities available. That will cost money, but declining missionary staffs and rising missionary budgets could take care of the cost, if we realized the importance of such preparation, as oil companies now do. Living and study facilities made available, it should be expected that missionaries, provided with furloughs, take full advantage of the unique opportunities intended to re-equip them for their unusually exacting work."

This is a sane and constructive suggestion.

LETTING THE LIGHT IN

In Toronto a man and wife were arrested as they boarded a plane for New York with a five-day-old baby they had secured illegally. Since then a doctor who allegedly issued a fraudulent birth certificate has been arrested. A few years ago a similar practice was uncovered in Alberta and cleaned up. The police believe that the arrest in Ontario will let the light in on a regular trade in babies. Changes in the law are planned that will put a stop to this.

In France, a traffic of another sort has come to light. Two little Jewish children were put in a Roman Catholic school when their parents, who had fled to France to escape the Nazis, were put to death. They are Robert Finaly, 12 years, and his brother, Gerald, aged 11. The father was a prominent physician. When the war was over, an aunt, Mrs. H. Rosner, sister to Dr. Finaly, claimed the children. Miss Brun who operated the school would not give them up. The case went to law and the court gave custody to the aunt. Miss Brun then had the children baptized Roman Catholics and they were shifted from one Roman Catholic school to another, and finally disappeared, presumably over the border into Spain.

The case has aroused a storm of controversy in France, where ten persons have been arrested, including the Mother Superior and her assistant and four Roman Catholic priests. The anti-clericals, always strong in France, are using this incident to whip up feeling against the Church. Naturally the Communists, too, are having a field day denouncing religion and religious institutions. To say the least the event is proving very embarrassing to the Roman Catholic hierarchy. Bishop Caillot of Grenoble, speaking for Cardinal Gerlier of Lyon, has appealed to those who have the two boys to give them up.

The purchase by a childless couple of a baby is illegal, but it is at least understandable. It is a little more difficult to understand the type of mind of those in a religious institution who conspire to evade the decision of the courts. The publicity which these two cases have received is undoubtedly the best way to prevent their repetition. There is nothing like letting in the light.

PATIENCE, PLEASE

Owing to the change-over in our method of handling subscriptions there may be some delay in getting The Observer to new readers. In some cases, too, there may be duplication. The occasional subscriber may receive two copies. Please have patience with us. Two additional stencil machines have been purchased and extra help engaged to speed up the work. We assure our readers we are doing everything possible to get The Observer to them on time.

Religion Is Hot Copy"

ngelist Billy Graham Visits Princeton

ALD MACLEOD, U.S. Correspondent

he most important job the rch has been commissioned erform is evangelism," stated Graham before the students faculty of Princeton Seminary ebruary 18th in Miller Chapel. ted as a guest of the Seminary, youthful evangelist spoke on heme "Evangelism as I see it." a quiet, yet urgent manner, speaker sketched realistically world-situation which the con- porary preacher has to meet. intellectual departure from rnatural concepts has been owed by a moral break-down, evidence of which is traced in home where there is one divorce very four marriages; in inter- onal affairs where leaders are shamedly anti-God; and in a igion of atheism" such as Com- nism. All these spell emergency, Christianity is challenged by n. As a leading scientist arked to Dr. Graham recently, u had better call people to ver."

Sweeps America

uriously enough, the evangelist tinued, a religious wave is eping America that is unprece- ted in its nature and influence. er before have as many as 57 cent. of the population been ntified with some Church. *The holic Digest* reported recently t from a carefully directed poll, per cent. indicated belief in l. And newspaper men will tell that today "religion is hot y." Universities and colleges open as never before to evan- istic missions. And certainly previous President began his ugural Address with "Let us y!"

There is, the speaker said, a at "talking" about God in erica today; but this has not ne far enough. The times nand, not a Billy Sunday revival- sm of sensational or commercial- d character, not a socialized spel of merely food and comforts everyone, but a renewed enthusi- m for evangelism that is Church ntered. Because any evangelism t does not contribute to the uilding of the local Church is little value.

The Pattern

Developing his theme along four tinct, yet related, lines, Dr. aham dealt clearly and from his ensive experience with motive, ssage, method, and messenger in pattern of evangelism.

I. Motive: Basically, the com- nd of Jesus in Matthew 28: 19- is our evangelistic watchword. t there is, too, the nature of ristianity itself; it is a mission- ary religion. World conditions and our responsibility for the future of men combine to create a moral emergency of staggering dimensions, and if our personal experience of Christianity means anything, it will send us out to turn the world the right side up. Spiritual resources to meet the emergency are not wanting, the speaker assured. They are available to him who will pay the price.

II. Message: Dr. Graham intimated that he had recently asked Dr. Bonnell of New York, "What do you feel to be the message of evangelism today?" "Total commitment" was the metropolitan preacher's reply. This was how Jesus confronted the Rich Young Ruler, the speaker declared. "He backed him up against the wall and demanded 'all or nothing'!" This is why the Roman Catholic Church is getting prominent people to join its ranks today. The Roman Church demands that its converts do something and be something. Protestant evangelism must make men aware of their sin, Dr. Graham continued, and call them to repentance, to be followed by a constantly renewed overture of faith in God and obedience to Him. All these may take place simultaneously; but however they occur, either consciously or unconsciously, "be sure every man is aware of the significance of these steps," the speaker added.

III. Method: These are many and varied, the evangelist stated, but the efficacy of all or any depends upon the quality of our witness. A service of worship can be so "spiritually charged" that a man might have the light of a new life strangely ignited. There are the influence of a consistently Christian example, the benefits of quiet and enlightened discussion of the tenets of our beliefs, and the early practise, referred to in Acts 8: 25, which Dr. Graham translated as "gossiping Jesus." The most effective method, the evangelist declared, is "visitation evangelism." Mass evangelism, he added, has been his particular commitment, but he stated that

(*Continued on page* 26)

Little Hoes and THE BIG RED OX

Thanks from Angola

Missao do Dondi, Bela Vista,
Angola, Feb. 11, 1953.

To our Mother Church in Canada:

We, the Ovimbundu people of Angola give thanks to you, our parents, for the manner in which you have helped us in our need. Even from the time that you sent Nala Prior to us to help us, we have never remembered to send a letter of thanks for the help that he gave us in feeding our people. Many have become good farmers because of his teaching. Through your gifts, Nala Prior brought to us many implements which you will find even today in our agricultural department. Nala Prior is no longer here, but the sweet potatoes and red chickens tell us that in a sense he is still here.

When Nala Prior left us, we were very sad. But after nine years, you found for us a new teacher, Dr. Allen Knight, and we thank you for this gift to us. This year we were very happy to hear that Nala Knight was bringing with him a Big Red Ox and new machinery to help us in our need. Words do not suffice to tell you of the thanks that we feel in our hearts for this gift of love that you have given us. We had never seen a tractor, and we had never seen anything but our little ploughs and some people ran away with fear in their hearts, but when we saw how easily and how quickly the fields could be ploughed and seeded, our hearts are filled with joy. These things are miracles to us. They are like a dream, for we never expected to see them here working for us.

Last year, our leper patients working with their little hoes, were able to work only about 3 acres of land. This year, the Big Red Ox came into these fields and in just a few days the tall grass was ploughed under and we found 20 acres ready for seeding. The tall soya beans that are growing in these fields today tell us of God's loving care for us. He has not forgotten us in our need. There won't be hungry people in the Hope leprosarium this year. There won't be hungry people at our Dondi hospital. There will be good food for hungry babies.

Today the Big Red Ox is preparing for us 60 acres of new fields for next year's crops. The work that takes us more than one year to do with out little hoes, that Big Red Ox does in just one day. There is joy in our hearts and hope for our children. There are many farmers who want the Big Red Ox to go to the villages to help them break new fields so that our wives and children will not have to work so hard. Farming is our life, and it is also the life of our Church.

And now we ask God in prayer that He may send to you the gift of His love for all you have done for us.

In the name of our Church,

Gideao Saboete.
Adriano Sandulili.
Bernardo Calombo.
Maurício Sangunja.
Magalhaes Salussinga.
Lucas Chipenda.

I Conducted My Own Mission

C. GARDNER WARD, Renfrew, Ont.

My experience in the ministry had enabled me to present the claims of Christ and His Church through visitation evangelism, membership classes, evangelism in counselling, but my pulpit appeal was still inadequate. I was concerned over the lack of direct appeal in my sermons.

A number of other factors served to intensify my mental unrest. One was the memory of a book I had read as a student. It was called *Effective Evangelism,* and the author, Lionel B. Fletcher, had a chapter on "The Minister, his own evangelist." This made quite an impression on me, and through the years I have not forgotten his emphasis on the pastor's evangelism.

Then, too, the Board of Evangelism and Social Service has been urging for some time that the ministers in the pastorate should be accepting the challenge of evangelistic preaching, and I was quite disturbed because I was not meeting the challenge.

When Rev. Charles B. Templeton addressed the meeting in Whitby, Ontario, he helped all who were present to see that evangelism had an honoured place in the Church programme of the local congregation. All this worked on my mind and spirit until I determined to embark on a campaign of evangelism in my own community.

The proposal was discussed with interested laymen. With their encouragement, the matter was brought before the Session. The Session gave approval in March 1952. Our plans were made for an evangelistic campaign to be held in September with the minister as evangelist. In time, music, publicity and other committees were set up. A theme, "Adventure in Evangelism," with a slogan "Christ Is the Guide" was adopted. Full support was given by the Renfrew Presbytery. Specially printed invitations were sent out. The public was made aware of the campaign through newspaper advertisements, posters and radio. Three evening broadcasts, daily spot announcements and six daily fifteen minute programmes at the nearby Pembroke radio station were effective preparation. During the four months preceding the Mission a Prayer Group met in the Church Chapel each Sunday morning at 10 a.m. Members of the Church, and other interested friends, were also urged to remember the Mission in their prayers every day, and particularly at 10 a.m., when all would join together, no matter where they were, for a brief peti-

(*Continued on page* 24)

You Must See Nakamia

The New Film

I've just seen Nakamia. You must see it, too. The little starlet, four years old, gives her name to this latest African film by Rev. Anson Moorhouse, to be released by the Committee on Missionary Education.

Nakamia lives in Angola with her foster mother, Amy Hama. For twenty-two minutes you follow her through morning worship, and then as she has her breakfast, washes her hands and face, cleans her teeth, and combs her hair. Amy Hama is a teacher at a mission school. During school hours, Nakamia amuses herself with a playmate, Violetta. Sometimes she imitates the older girls as they make earthen pots, or pound their daily corn on the pounding rocks. On Sunday, Nakamia attends Church with Amy. The Children's Church is held out on "the rock," where one of the African teachers leads them in their worship. At the end of the day Amy and Nakamia play games together, then read Bible stories, and finally have evening prayers.

Nakamia is a beautifully winsome little girl. She appears well fed, well disciplined and cared for. As such, she is not typical of African children. She is an exception, because the Church of Jesus Christ has been at work in Angola. Amy Hama attended Means School —a mission school. Here she learned about diet, using nutritive foods grown right at hand. She learned about dressmaking, discipline, and many other things that she is now applying in the life of Nakamia. Nakamia shows the way in which other African children should go.

I think this little girl will come to be known as "the little darling of Angola." The story is told by one of her playmates — Violetta. The colour in this film is excellent. The live sound is also a feature. You hear African girls singing, Nakamia and her little friends singing; the sound of mallets on the pounding rocks, the rhythm band of the school children, the voices of Amy and Nakamia as they sing and play and pray together.

This story was specially beamed at children from six to ten years old. The critics say it will be equally appreciated by young and old. Anticipating a heavy booking of this subject, many extra prints have been ordered. It can be secured by writing to the Committee on Missionary Education, Room 514, 299 Queen Street West, Toronto, Ont.

Photo by Anson Moorhouse

Little Nakamia washes up before breakfast. A scene from the new African film of that name now being released.

SORRY, LADY, IT'S OVERWEIGHT!

St. Andrew's Gift to Korea

"Sorry, lady, this parcel's overweight!" Have you ever had a postal clerk say that to you after you have carefully weighed the contents of one overseas parcel that you had packed carefully and taken to the post office? That nearly happened to Miss Joyce Dickin, assistant at St. Andrew's Church, Regina, Sask., with the exception that she had lugged to the post office fifty-three parcels for Korea. She was sure they were underweight, until after having six rejected, the postal boys laughingly discovered that they were weighing them for the cheap ten-pound military weight, rather than the dearer twelve-pound civilian weight. Everybody was greatly relieved, for the children of St. Andrew's Sunday School had held a White Gift Service, written by Miss Dickin, and demonstrating vividly the universal appeal of Jesus. There was a Chinese nativity scene, with a striking Chinese madonna — right out of Junior Y.P.U. There was an Indian nativity scene with "hunter braves" padding softly up the aisles, complete with feathers, moccasins and tomahawks. There was a Negro nativity scene, with barefoot shepherds kneeling on the chancel steps, revealing their true colour in the unblackened soles of their feet.

The climax of the service came when representatives of the classes came forward with their gifts of clothing for Korean children, upon which project they had been working for weeks. More than a quarter of a ton of new and used clothing was received, and $120 in cash, so that could be sent in individual parcels. The next week, older members of the congregation spent many hours sorting, parcelling, wrapping, and labelling. If the Korean boys and girls get as much thrill out of receiving, as the St. Andrew's boys and girls got out of the planning and giving, all will be happy, and another large group of boys and girls will have learned that it really is "more blessed to give than to receive." F. H. M.

Memorial Windows In French Church

Eight memorial windows were dedicated at a special service in St. Marc's French United Church, Ottawa, Ont., with the Rev. H. A. Kent, D.D., of Queen's Theological College, of Kingston, as the guest preacher.

During the service Charles William Duquette, son of the student supply minister, Mr. Carson W. Duquette, and Mrs. Duquette, was christened by Dr. Kent. Mr. Duquette is a last year student at Queen's.

Two of the windows were donated by Mrs. C. H. Vessot and Mr. and Mrs. Duquette, in memory of Rev. C. H. Vessot and Miss Emma Vessot. Mr. Vessot was minister from 1905 to 1939.

Two windows were dedicated to the memory of Mrs. Cyril Larche and Mrs. Delia Larche. The windows had been purchased by Mrs. Delia Larche last fall, but she died shortly after. Thus, at Sunday's ceremony, one window was dedicated in her memory.

A window was dedicated to the memory of Josephat Nadon, who lost his life in the First World War; his brother, Wilfrid Nadon, who died in the Second World War; Clarence Nadon and Lou Nadon. This window was donated by Mr. and Mrs. Aurele Nadon and Mrs. Odile Nadon.

Other windows were dedicated in memory of Mrs. Mervin Giroux, past president of the Woman's Association, by her family; in memory of Mr. and Mrs. Vi Larche, by the family; in memory of Ralph and Diane Wallingford, who died in infancy, by their parents, Mr. and Mrs. Geo. Wallingford.

Mr. Carson W. Duquette conducted the service. J. R. M.

Queen's Lectures

● **Dr. T. V. Smith**, Professor of Citizenship and Philosophy at Syracuse University, New York, delivered three lectures during January at Queen's University under the Chancellor Dunn Trust on "Man's Threefold Way to Freedom." The lectures were entitled "Freedom and the Will to Power," "Freedom and the Way to Perfection," and "Freedom and the Will to Piety."

In his final lecture Professor Smith declared that the Will to Piety is our main resource for saving power from its own pois and perfection from perpetrat itself on others as public pol The Will to Piety is the operat in human life of the principle perspective. It leaves man a soul, and free souls can harmo free men with free men in society dedicated to freedom.

. Winnifred omas Retires

ner W.M.S. General etary Goes Overseas

Winnifred Thomas has d from her work as General tary of the Woman's Mission- ociety of The United Church anada. She left the Union on, Toronto, on Wednesday, 25th, bound for New York, sailed on the 27th for seven hs overseas. Planned for many , this journey is a dream come In company with her friend, Constance Chappel, W.M.S. onary on furlough from a, she will not only see the s but study the political and ous aspects of life in Britain . Later she will go to a con- ce of the World Council of ches in Switzerland, see some- of the work of the Walden- Church in Italy, and visit many to gather material at first on Refugee problems, have a visit in Sweden, and will be nt as a fraternal delegate at meeting of the International regational Council at St. rew's, Scotland.

. Thomas spent forty-two years hurch work. A daughter of a thodist parsonage in the Mari- s, she attended Mount Allison ersity, and taught in the es' College. She was an S.C.M. ent Secretary, Girls' Work etary for the Y.W.C.A., and for the Methodist Church, e becoming the first woman cipal of the Methodist National ning School. For six years Dr. nas was Secretary of the mittee now known as the Com- ee on the Deaconess Order and nen Workers, following which was appointed General Secre- of the W.M.S.

rs. J. McKillop, writing in the ent issue of *The Missionary Monthly*, says of Miss Thomas: "For the next twenty years she gave her remarkable gifts of mind and heart with consecrated devotion to the many and varied channels of service, which she herself discovered in the office. Such was her vision for outreach of service and such was her grasp of the inherent possibilities of our work and workers both at home

(*Continued on page* 26)

Photo by Mary Daly

At the gathering in her honour in the Board Room, Wesley Buildings, Toronto, on Wednesday, Feb. 18th, Dr. Gordon A. Sisco, Secretary of General Council, presented books, the gift of the officers at Headquarters, to Dr. Winnifred Thomas, who has retired as General Secretary of the Dominion Board of the Woman's Missionary Society

NARAMATA HAS PRINTING PRESS

"Ryerson Jr." Is Busy

Saturday, November 29th, was a busy day at the Christian Leadership Training School, Naramata, British Columbia. The printing press had arrived and another "first" was written into the history of the now well-known Training School.

The printing press, a Chandler-Price, was obtained in Vancouver, together with a 19-inch paper cutter, a stapler, quantities of type and cases, a lead cutter, and a number of small items that are necessary in the printing field. Mr. Bob Browning, an active A.O.T.S. member in Crosby United Church, Vancouver, was instrumental, not only in getting the printing press, but in securing large donations of paper and ink from some firms in Vancouver.

Mr. Browning had travelled from Vancouver to offer his advice and printing knowledge, and he arrived at the School at the same time as the press. Before an hour had passed, this was the scene in a corner of the storeroom under the girls' wing — Eleanor Ferguson (Fergy), the only student with past printing experience (she is from Peace River and worked for the *Record-Gazette* there) was running the first printing of the Christmas cards. Russ Tousaw was dabbing the printed cards with bronze dust. Mr. Browning was setting up type for the printing of the verse (to be done in another colour). Several other students were setting up cases and sorting out paper. Last but not least, Jim Jones and Clayton Heron were building a room around these busy people.

That was the beginning for the press which has been nicknamed "Ryerson Jr." The print shop has been a very busy place ever since, with newsletters, stationery, summer literature and other circulars voting high among the printed matter. A class of twelve young people are learning to print and having a great time doing so.

printing room at N.C.L.T.S. with Miss Eleanor Ferguson, Peace River, ning the press, and Miss Kathryn Hurlburt of Lethbridge, in the background setting type

Weyburn Has Preaching Mission

We Needed This

"We have needed this for a long time," was the comment following the Preaching Mission in Weyburn Presbytery. This was a new venture in Southern Saskatchewan, and was held on the Colgate-Goodwater pastoral charge the first week of November. It was a strategic time following so closely the Templeton Mission in Regina.

The committee in charge was under the direction of Rev. R. W. Swann, Convener of Evangelism and Social Service. Dr. T. Bray of Regina began the Mission on Sunday, Nov. 2nd, and he also preached on Monday night. From Tuesday to Friday, the Mission was carried on by the ministers of the Presbytery. Mr. Tom Hamilton, the lay minister serving the Colgate-Goodwater charge, was in charge of the singing. The ministers taking part included Revs. W. Lane, J. A. Brown, C. R. McMurtry, W. E. Gilmer and R. W. Swann.

The Preaching Mission satisfied a vital need among the people of the charge, as evidenced by the increasing attendance each night and the enthusiastic reception of the ministers.

Visits Presbytery By Boat

"Come back again, Sir, soon" became familiar words to the President of the Newfoundland Conference, Rev. A. S. Butt, as he visited most of the appointments of the charges in Bonavista Presbytery not served by ordained men. Sometimes in a small boat he crossed extremely rough water, matching the "old salts" in seamanship, and being envied a little by his sea-conscious fellow traveller. In hamlet and village, people forgot the toil of the day and assembled at the Church to hear the President's message and shake hands with him. Many were spiritually refreshed, and new names were added to the membership list of the Church.

L. H. P.

YOUNG ADULTS

Drama at Easter

I. S. SQUIRES

It was late Maundy Thursday. The Church was dimly lit. There were no flowers. Every bit of brass or bronze or gold was muffled in dark purple cloth. After Communion, the events of that fateful day 2,000 years ago were read quietly to a hushed company. As the reader reached verse 53 in Luke, Chapter 22, ". . . but this is your hour and the power of darkness," the whole Church was plunged into total darkness. In silence the congregation crept out of the Church and into the dark night.

An occasional experience of this kind jolts us out of the calm flow of narrative into the fierce tensions of drama. The first three Gospel writers all become more dramatic as they move with our Lord into the rapids of political and ecclesiastical intrigue, bribery, jealousies and fears, cruelty and mob violence. The fourth Gospeller is in the realm of drama from the beginning. John sees the glory and the tragedy of God's drama—His Word in action—this world His stage. "The Word was made flesh and dwelt among us and we beheld his glory . . . but men preferred darkness rather than light . . ."

To share in an uninterrupted reading of one of the original accounts of the Easter Drama is something no adult group of Christians should miss. One evening in Lent all other business could be put on one side in order to hear as a whole the story of the foundation of our faith. The whole of Mark is possible in the evening; if reading Luke's Gospel it may be wiser to start from Peter's Great Confession, Luke 9: 18. As in drama, so in reading, the physical techniques need thought and care, for *Movement* and *Variety* are essential. Words are never enough.

An Experiment

It would perhaps be more helpful to describe an experiment of this kind. At the recent six weeks' course of study, work and worship at Five Oaks Lay Workers' School, Paris, Ont., the students in their temporary quarters in the Brantford Airport read on two separate occasions, the Gospel of Mark and the Gospel of Luke. Here there was no beautiful Church to aid devotion. In the classroom was placed a table with a rough hewn cross and lighted candles. Behind the table was a home-made kneeler. The students sat in a large circle facing the cross. Each brought a version of the Gospel familiar to himself. More than half a dozen translations were used: one girl read German, her mother-tongue. At the beginning three readers knelt behind the table. The first one read until the quiet signal "Thank you" warned him to stop. He then returned to his seat, the second reader continuing the reading without pause. The empty place behind the table was taken in each case by another member of the group coming up in turn. The readings were long enough so that movement gave change without distracting attention. During the Mark reading all stood at a word from the leader while passages of special poignancy or significance were read. In the Luke reading all lights except for the candles were out during Chapters 22 and 23.

Planning an Easter Play

Any cast planning to produce an Easter play would be challenged, enriched, if not a little dismayed, after some such group experience. It could expose the poverty of most of our Easter Drama. It could transform it. When we realize we are wrestling with themes "too high for mortal tongue," there is an end to hurried, slipshod, shallow play production by Church groups. As writers, producers and actors, we have all been guilty.

In such a group spirit, sincerity has hope of controlling an art

(*Continued on page 26*)

Mr. Ray Mark

Come to Five Oaks

RAY MARK
Convener Young Adult Committee

This is a call to leaders of Young Adult and Couples' Clubs to attend the second National Young Adult Conference scheduled for August 1st to 8th at Five Oaks Christian Workers' Centre near Paris, Ont.

The new, enlarged facilities at Five Oaks can accommodate 160 delegates, including children, and quotas have been set for each Conference area on this basis.

The purpose of the gathering is to consider the programme and organization of the Young Adult movement on local, regional and national levels.

Present plans for the Conference provide for a review of the local situations during the first three days, regional and national questions being dealt with during the latter part of the meeting.

Because of the nature of the Conference, leaders with local as well as area responsibility are being urged to participate. Leaders in the local Church will benefit greatly from a sharing of ideas and will be in a position to contribute to the development of area and national organizations geared to meet the growing needs of the movement in the local field.

Inspiration will be provided through a series of Bible discussion periods and evening vespers. There will be ample opportunity for fun and fellowship, as well as informal discussions or workshops on Young Adult programme and methods. Vacation school opportunities will be provided for children accompanying their parents.

Some funds are available to assist delegates coming from distant areas and will be allotted on a proportionate basis on the understanding that an equal amount has been raised by local interested groups.

This second national gathering of leaders in the Young Adult field promises to be a milestone in the development of this area of our Church's life. So far it has been much like Topsy, "Just growed," and it is felt by many that the time is ripe to give the movement a greater sense of direction and purpose.

All Conference and Presbytery Young Adult Counsellors are urged to undertake the promotion of the Conference immediately, in order to ensure their areas being represented.

For further information write to the National Young Adult Committee, Board of Christian Education, United Church of Canada, 299 Queen Street W., Toronto 2 B.

Send material for Young Adult Page to Mr. and Mrs. K. F. Heddon, 22 Golf Club Road, Toronto, Ontario.

PROGRAMME NOTES

"Christians as Citizens"
A THEME (for April)

"Christians are committed express the spirit of Jesus Chr in every realm of life. . . . Christians believe that they called to be God's instruments ministering to the needy, for w ing war on every evil, and striving towards right relationsh among all men." This is why Chr tians are concerned about citize ship, according to the introducti of the new guide to citizensh study and action. Discuss the fou fold description of the Church Task in Society, or the five Mar of a Christian Citizen, as suggest in Part I of the new guide. The statements lend themselves panel, buzz group, or role playi presentation in a group of adul

Have you secured a copy of t *Citizenship Packet* from the Boa of Christian Education?

AN IDEA

Are new members still comi into your group. Here is one w to help a growing group beco better acquainted. Draw th names from a hat. Give th people a few minutes to organ their thoughts and then describe the group an interesting event their life, the town where th grew up, their favourite hob their daily work routine.

A REPORT

Our Church was represented summer at an International C ference on Young Adult Wo held at Lake Geneva, Wiscons The report of this Conference called "New Trends and Empha

(*Continued on page 26*)

COUPLES' CLUB

The Calgary Young Adult Co cil has been taking an active p in the United Church Provin Camp at Kasota Beach, Syl Lake, Alta., and in 1952 dona $200 towards the completion another cabin. Not only was able to give this financial supp but a group from the Cou organized a work party and hel to construct a new cabin and other general repair work ab the camp.

The Couples' Clubs and Yo Adult Groups took comp charge of the ushering during Templeton Mission in Calgary.

More than one hundred cou gathered together in a gaily de ated hall for an evening of fu the annual New Year's Eve This event was sponsored by Calgary Young Adult Council

(*Continued on page 26*)

DEVOTIONS

hen You Pray

has been said that "He who
rom his knees a better man
d his prayer answered." The
e with most of us, however,
ting down on our knees.
main "difficulty" about
r is not that we don't believe
reality, but that we don't use
esult: "Now I lay me down
ep" is about the only thing
comes to some minds when
think of praying, and the
emphasis there seems to be
ep.
yer is something to be exper-
d. It is a good thing to listen
join in your heart with the
rs of the minister in public
ip—he is speaking for all—
here are times when one should
for oneself. There are times
one *must* speak for oneself.
re are some thoughts that
proved helpful in prayer:
r Heavenly Father desires an
mind but not an empty one.
n then with heartfelt praise of
remember His majesty and
r, and His love which envelops
whole of creation.
roceed to honest confession of
re, and deliberate violations
hat you know God had in mind
you. Remember: it is God's
you are seeking. Prayer is not
ental rubbing of Aladdin's
p, calling up an obedient genie
o what you want.
ollow the cleansing of confes-
with the therapy of thankful-
that God had not abandoned
in your sins, that He had seen
and sought you even while you
e afar off from Him. He is
ing out to meet you the minute
turn round (which is what
word conversion really means).
he away the dust of worry and
iety from your mind. Be inter-
d but not anxious. God lives.
et your spirit rise now in
nksgiving, remember blessings
ore God. Rejoice in the know-
ge that He will never will any-
ng for you that is not for your
ultimate good.
Remember others. Speak their
nes, commit them to the care of
r Heavenly Father. Pray that
barriers between them and God will be broken down so that His blessing will get through to them.

Ask and you shall receive. Speak of your needs as you see them. Remember you are speaking to the Eternal God, your Creator, and you will not then ask for the trifles of life, nor "say your prayers" in the manner of one making three wishes. Be personal. Be specific. God always helps the earnest seeker.

Close your prayer with Jesus' name. He made possible prayer like this, so pray in His name. He is your Saviour. He loved, and died, and rose from the dead *for you*. He will answer your prayer.

You can see that this simple pattern of prayer consists of: adoration, confession, repentance, thanksgiving, intercession, supplication, with the entire prayer offered in Christ's name.

Prayer brings meaning and calmness into life. Frustrations and tensions can mount up to dangerous heights in you when you have done your best in any situation, and then with calm certainty leave it to heaven.

"Let prayer be the key of your day and the bolt of your night," and as silently and surely as sunrise the Spirit of God will radiate your whole life.

Apples of Gold

A word fitly spoken is like apples of gold in a setting of silver.—Proverbs 25: 11.

In one of his mighty prayers Augustine made this confession: "Lord, I was swept up to Thee by Thy beauty, and torn away from Thee by my own weight."

Phillips Brooks believed that "prayer in its simplest definition is only a wish turned Godward."

"Of all the things the world now desperately needs, none is more needed than an upsurge of vital, God-centred, intelligently-grounded prayer."—*Georgia Harkness.*

"The time of business does not with me differ from the time of prayer; and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees at the blessed sacrament."—*Brother Lawrence.*

Prayer

ETERNAL GOD, who commitest to us the swift and solemn trust of life; since we know not what a day may bring forth, but only that the hour for serving Thee is always present, may we wake to the instant claims of Thy holy will, not waiting for tomorrow, but yielding today.

Consecrate with Thy presence the way our feet may go, and the humblest work will shine, and the roughest place be made plain.

Lift us above unrighteous anger and mistrust, into faith, and hope, and charity, by a simple and steadfast reliance on Thy sure will.

In all things draw us to the mind of Christ, that Thy lost image may be traced again, and Thou mayst own us at one with him and Thee, to the glory of Thy great name. Amen.

—James Martineau.

Emotion and Conviction

Many people have believed that our awareness of God is primarily emotional. Because our feelings are notoriously unstable, our experience of God has been thought to fluctuate in relation to their intensity. But strong, rugged convictions provide far more stable basis for the awareness of the Divine than do our feelings. Almost always there are, in fact, emotional overtones, but these are secondary and not primary. The foundation fact in religious experience is not the intensity of our emotions, but the profundity of our convictions. The winds of emotion may fill the lifted sails, but a reasoned faith must serve as the rudder if we are to avoid capsizing or pursuing a very erratic course. What Christians through the ages have believed about God is the reality which we seek to discover in the vividness of our personal experience when we turn Godward in prayer.

One time I was discussing prayer with E. Stanley Jones. He had pointed out that there was something vital lacking in the praying of Indian mystics. He had commented that their attempts to pray were sincere, and their techniques of prayer were highly developed, but yet there was something still missing. At last he put his finger upon it and said: "They struggle so hard to find God, but O, their concept of God is so thin." They have not had the privilege of beholding the glory of God in the face of Jesus Christ. — *A. J. Radcliffe.*

"Vinco" - a poem

(A reply to the "Invictus" of W. E. Henley)

Out of the depths, from cleft to cleft
Toiling upward, my couch a stone,
I thank Thee, God, I am not left
To face my soul's grim foes alone.
For damning fault and blacker guilt
That flaunt the pathless wastes I strayed,
I had no plea save that which built
Its hope on mercy Love has made.

I yearn to part the curtained years,
To reach my loved one in that Land,
And through the turmoil of my tears
To see life whole, and understand.

In other might I make my boast
And, dauntless, press the distant goal:
Great Victor of the conquering host,
Thou art the Captain of my soul.

—Elliot Field.

Prayer Thoughts

Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Create in me a clean heart, O God; and renew a right spirit within me. *—From Psalm 51.*

Peter Gordon White

They Flew to Cross Lake

Reports of Presbytery Meetings

Norway House. From Norway House, Nelson House, God's Lake, Island Lake, Sandy Lake, Oxford House, representatives came by plane across the miles from the Indian Missions to the Presbytery meeting in January at Cross Lake, Manitoba. They welcomed the opportunity to see each other and carry on the business of the Church. With them was Dr. C. H. Best, Superintendent of Home Missions.

New Churches are being built at Red Sucker Lake, God's Lake, and Waasagomach in the Island Lake Mission. A modern Mission house has been completed at Oxford House. Services were held Wednesday evening and Sunday morning and afternoon at Cross Lake at which the various missionaries preached. On Sunday evening at Norway House the service was conducted by the Secretary of Presbytery, Rev. R. C. Matthews, and the sermon was preached by the Superintendent of Home Missions, Dr. Best. Also at this service the twin son and daughter of the Chairman of Presbytery, Rev. and Mrs. K. McLeod, were baptized by Dr. Best.

The Questionnaire

Saskatoon Presbytery discussed in detail the Questionnaire on Policy, but decided further study was needed before action could be taken. The Church Extension Committee reported on a number of projects, one completed, a second nearing completion, while plans for a third are well in hand. Looking to future expansion in the Eastern part of Saskatoon a long-term plan was outlined.

Rev. H. D. Joyce presented a proposal whereby young men of the Province will be brought to St. Andrew's College for a brief visit to acquaint them with the life of a theological residence within the University. The plan would permit young men to talk over the opportunities of the Christian ministry as a life work, and to discuss courses and college requirements with the College faculty. They would also be able to talk with ministers in both the rural and urban ministry, and discover through them some of the satisfactions which the Ministry offers to young men. The plan is to be considered by the Faculty and students of St. Andrew's College, and a report will be presented to the Executive for possible action this summer.

A new Minister from Scotland was welcomed to the Presbytery and to the Canadian Church. He is the Rev. Miles Leith of Humboldt United Church. Mr. Leith was called to Humboldt from his congregation in Scotland, to replace Rev. Alan Logie, now the minister in North Battleford.

Rev. R. F. Schnell, D.D., Registrar of St. Andrew's College, was elected chairman. H. D. J.

M. and M. Allocation

Quebec-Sherbrooke. The liveliest discussion at the February meeting of Quebec-Sherbrooke Presbytery centred about the Presbytery objective for the M. and M. Fund for 1953. The suggested basis would mean an increase of approximately 25 per cent. over the M. and M. givings for 1952. In view of many factors members of Presbytery felt that an increase of 10 per cent. more for the M. and M. over what was raised in 1952 would be a reasonable objective.

The shortage of ministers was manifested in the report of the Pastoral Relations Committee and Rev. E. E. Long, President of the Montreal and Ottawa Conference, addressed the Presbytery on the need for more candidates for the ministry, and called for a new dedication in prayer, service and brotherly love.

The Questionnaire from the General Council's Commission on Policy was introduced and discussed briefly. It was felt that more time should be devoted to its study, and it was left to the May meeting for final decision.

R. A. C.

Ontario Hydro Photo

The Moderator, Rt. Rev. A. A. Scott, D.D., recently inspected the new Hydro project at Niagara Falls, where the Chaplain, Rev. Harold Watts, is supported by the Home Mission Board. Fully equipped for the inspection is the group above. Left to right: Mr. Gordon Mitchell, Project Manager; Rt. Rev. A. A. Scott, D.D., Moderator of the United Church; Rev. Harold Watts, Project Chaplain; Mr. Lloyd Young, Hydro Public Relations Officer; Rev. Herbert Linstead, Stamford; Rev. E. E. Ashley, Chairman Niagara Presbytery; Rev. Graham Barr, Home Mission Convener. The Moderator also visited the Hospital and had lunch with the staff and workers in the cafeteria.

MONTREAL CLERGY MEET IN SYNAGOGUE

Institute Marks Anniversary Gutenberg Bible

Clergymen of various denominations, together with a number of prominent education officials, met at Temple Emanu-El, Westmount, Que., recently, the occasion being the Twelfth Annual Institute on Judaism for Clergy and Educators. It was held this year in observance of Gutenberg's Printing of the Bible.

Lecturing on this theme were Professor Harry M. Orlinsky of Hebrew Union College and Jewish Institute of Religion, and Professor George B. Caird of the Divinity Faculty, McGill University.

Professor Orlinsky referred to the fact that the United States government had issued a commemorative stamp to "the 500th anniversary of the printing of the first book, the *Holy Bible*, from movable type by Johann Gutenberg." He pointed out that Gutenberg's real name was Henne Gensfleisch. The effect of the Gutenberg Bible, he said, was that it brought the scriptural texts within reach of the common people and standardized the accumulated versions then extant.

(*Continued on page 25*)

Celebrates 100th Birthday

Organized Sunday School In Community

On March 19th, 1953, Miss Cle entine Johnston, of Lennoxvil Quebec, will celebrate her one hu dredth birthday. Of English a Scottish origin, the fifth of ni children, "Clem" was born Halifax, N.S., and spent the e years of her life in Ste. J Station, Megantic County, Que where her parents operated a ho

As a young woman she w west to keep house for a broth homesteading near Fisher Bran Man. There being no Church the she organized a Sunday School the little community of "n Canadians," acting almost in t capacity of a missionary. She v ited in the homes, served in tim of sickness, and helped whene and wherever possible. "It w Miss Johnston who introduced to God," said one woman. T many letters she still receives fr her former Sunday School pup many of whom are well kno "men of affairs," testify to success of her efforts and influence she exerted in those ea days. For over thirty years she lived a life of retirement in L noxville. She is the sole survi of her family.

Miss Johnston has always b happiest when thinking of doing for others, and it is unusual for her to give her frie donations to this or that wor cause, always with the injunctio "Don't say where it came fro Although confined to her room, often to her bed, she still take keen interest in world affairs, w which she keeps in touch thro her radio; but her keenest inte is in the Church. When visit call they may be sure they hear: "Tell me what is going in the Church."

Photo Gerry Le May, Sherbrooke, Q

MISS CLEMENTINE JOHNST

EVIVAL—In British Churches

ILBY CHAMPNESS

e Church Not Growing—Is Dead

here is a lot of talk about ival just now in England. pers which may be termed tional" as well as denomina- al weeklies, are giving time and e to the consideration of the d and possibility of it. And e are significant reactions in public mind, as expressed in ers to the papers. There does n to be a slight—a very slight ovement in the direction of ewed attendance at Church ser- es, to say nothing of the huge herings organized in the Albert ll from time to time. There is fact something of a movement the *direction* of a revival of gion.

But will it become a return to urch attendance on a large le? Will the Churches be vived"? Of that, one is not so e. People will go in crowds to the Queen going to Church on ndays, but if you asked them to to Church themselves I doubt the answer they gave would be ouraging at all!

And yet no Christian man can lp rejoicing at a movement that ks to challenge the attention of e people generally to the essential tter of religion. Why then ubt? Why not cheer up and cheer those who are concerned with e organization of the appeal the urches are making? Well, it's st this: am I sure that Church e-as-it-is is worth reviving?

Or, to put it personally, is the e of the Church to which *I* long worthy of survival? The ing that distresses me most of all relation to the Church life in ritain today is the meagre attend- ce of adherents and members. hen I began to preach, it was a tter of course that if the mem- rship of any Methodist Church as say one hundred, you could unt on a congregation of three ndred at the evening service. he morning service had normally n attendance of at least eighty r cent. of the membership. But day there are few Churches that ave an attendance at either ser- ice of *half* the membership! And t night the percentage of people ho are *not* members is tragically nall. We lack the raw material owadays, with the result that irect evangelical appeal has ceased lmost to be the rule in any service. ne of the things that has amazed e has been the fact that an evan- elical appeal has startled Church ttenders.

They Count—With the Almighty

There is a good deal of talk in is country about the "Contin- ntal Sunday." But how many people realize that on the Continent, where there is no half-holiday on Saturday, or in the middle of the week, there is a very large attendance at Church in the morning, till the noontide bell sounds, telling everybody that Sunday is officially over for the day. And again, on the Continent many people go to Church every morning on the way to work to say their prayers! How many people do that in Britain? Some would say, "Oh, well of course they are Roman Catholics," with the assumption that they don't count! But they do count—with the Almighty!

The Numbers Increased

The early Christian Church, the Church of the New Testament, was a little community always seeking to win strangers to faith and Christ and Christian living. Today on the Mission Field you will find the same rule obtains. I recall meeting some people from the finest Mission Church I know in Africa, where the regular practice on Sunday was a gathering of Christian people in the morning, at which a sermon was preached, whose outline was written up on the blackboard *as* the sermon was preached. Then came an interval for a meal, and then a short service of dedication, at which the membership was formed into groups, who went out in the afternoon, and repeated that sermon in the hearing of the outsiders, either on the streets or in the "compounds," as they called the community houses where the townspeople lived! Is it any wonder that in that Church they repeated the experience of the Church in the days of the Acts of the Apostles of which it was said that the "Church increased in numbers daily" and that the Lord "added constantly to the numbers of the people who were being saved."

Let us face up to the fact that a Church that is not growing, or at least making an attempt to grow, is dying on its feet.

What am *I* doing about it all? What is my contribution to the bringing up to standard — the standard of the New Testament—of the Church of my choice? We may think that we are of no importance, and that we have no influence. But do we know till we have tried? Can we not raise our voice in the Church Meeting, and put it to the people that we are called of God to witness to the Lordship of Christ? That our Church is not winning outsiders to attachment to our number. That we are ready to join in any work that will challenge the people of our town to submission to Christ. That we are not content to go on just being one of a number of nice good people, who don't do any particular harm, and don't do any particular good. That we have heard a voice that has demanded of us that we should prepare the way of the Lord.

But all this is impossible, unless we are, and are known as fully consecrated Christians. I don't mean anything superior or pharisaical or officious, but I do mean that to each of us just now there comes a call to live on higher levels, or at least attempt to live on higher levels than any we have occupied to the present day.

Christ calls us to seek the highest, and he promises to receive those who are ready to put themselves into his hand, ready, as the hymn says, for *All* His perfect will. To this let us address ourselves in the words of one of the greatest men the Church has ever known, to spread Scriptural Holiness throughout the length and breadth of the land!

A MESSAGE OF APPRECIATION

In 1953 the Boards of the Church presented to the Executive of the General Council a list of Special Projects which could only be undertaken as the Missionary and Maintenance givings of the Church increased. These Projects included Church Extension, Grants to Homes for Elderly People, Overseas Relief for Europe and Korea; Agricultural and Medical Equipment for Africa, Japan, India, Korea and Trinidad.

The list of Projects was presented to the Church for favourable consideration with the recommendation that the givings be advanced for 1952 by at least $300,000. We rejoice in the fact that 1952 reached the all-time high of $3,495,055, an increase of $303,761 over 1951.

To those who have contributed to make such an achievement possible we express sincere thanks. We desire to assure the members of the Church, in Congregations, Sunday Schools, Young People's Unions, Woman's Associations and other organizations, who have generously shared, that their gifts will be of real help in advancing the work of the Kingdom of God in Canada and other lands.

In order that the Missionary and Maintenance givings of the Church may continue to be invested in the service of Christ through Home and Overseas missionaries and other workers, it is our earnest hope and prayer, that in these challenging days many young people will dedicate their lives to full-time Christian Service. Many are needed! Let us work together that 1953 may be a year of victorious advance.

A. A. Scott, Moderator.
Gordon A. Sisco, Secretary.
Victor T. Mooney, Treasurer.
D. T. I. Forsyth, Christian Education.
W. Harold Young, Colleges and Secondary Schools.
J. R. Mutchmor, Evangelism and Social Service.
H. G. Tuttle, Pensions.
George Dorey, Home Missions.
David H. Gallagher, Overseas Missions.
Kenneth J. Beaton, Missionary Education.
Ralph C. Young, United Church Men.
Mrs. W. J. Campion, Deaconess Order and Women Workers.
Denzil G. Ridout, Missionary and Maintenance.

Rev. W. D. Stenlake

Retires

Rev. W. D. Stenlake is retiring from Asbury and West Church, Toronto, after five years of service. Illness has forced an early retirement and the congregation hopes for an early restoration of health. Coming to the Church prior to its building campaign, Mr. Stenlake made great contributions to the physical growth and spiritual life of the community. The best wishes of the congregation go with Mr. Stenlake in whatever he may undertake.

New Appointment

Rev. Nelson Chappel, a minister of The United Church of Canada, a Chaplain in the Air Force, and Secretary of the Dept. of Christian Education, Canadian Council of Churches, has been appointed Chief Executive Officer of the World Council of Christian Education and Sunday School Association.

This position is a new one made necessary by the recent adoption of plans for closer co-operation of all of the work of the Council carried on through its constituent units.

Since 1950 Mr. Chappel has served as Secretary of the John Milton Society for the Blind.

PARENTS and TEACHERS

Home Responsibilities

MARGARET WILSON

The first settlers who came to our shores came for a very definite purpose, and that was to find release from authority and to have freedom of worship.

In seeking freedom of worship they didn't turn from the Church but brought the religion into their home. The head of the family led in daily devotions. On a Sunday, the family went as a united group to worship in Church. Parents saw to it that their children read, studied and learned the teachings of the Bible, putting the principles into regular practice.

Sunday was devoted to doing things of a religious nature. No secular songs were sung. No secular books were read, and no games were played on a Sunday.

Of course we do not want to retrogress and live and believe in all the teachings of our early forefathers. But in trying to be a little more liberal in our thinking we have swung out too far, and not found a happy medium.

A Holiday

In some homes, Sunday is a holiday and not a holy day. Dad goes golfing. The older children go to the game. Mother prepares lunch so that she will be ready to go off on a picnic with the smaller children when Dad returns from golf. They stay home from Church because it was such a stormy day, or such a rainy day, or such a nice day for a ride. Religion is not only secondary; it has dropped completely out of many homes.

More and more responsibility is being placed upon the Church and the school. Besides teaching reading, writing and arithmetic, the public school teacher finds she must teach children proper food habits, diets, hygiene, courtesy, co-operation, unselfishness, self-control, thoughtfulness, and a dozen other things that used to be the responsibility of parents.

Yet out of 168 hours in a week, the young child spends but 27½ in the school. And teaching religion is not the real job of a public school teacher.

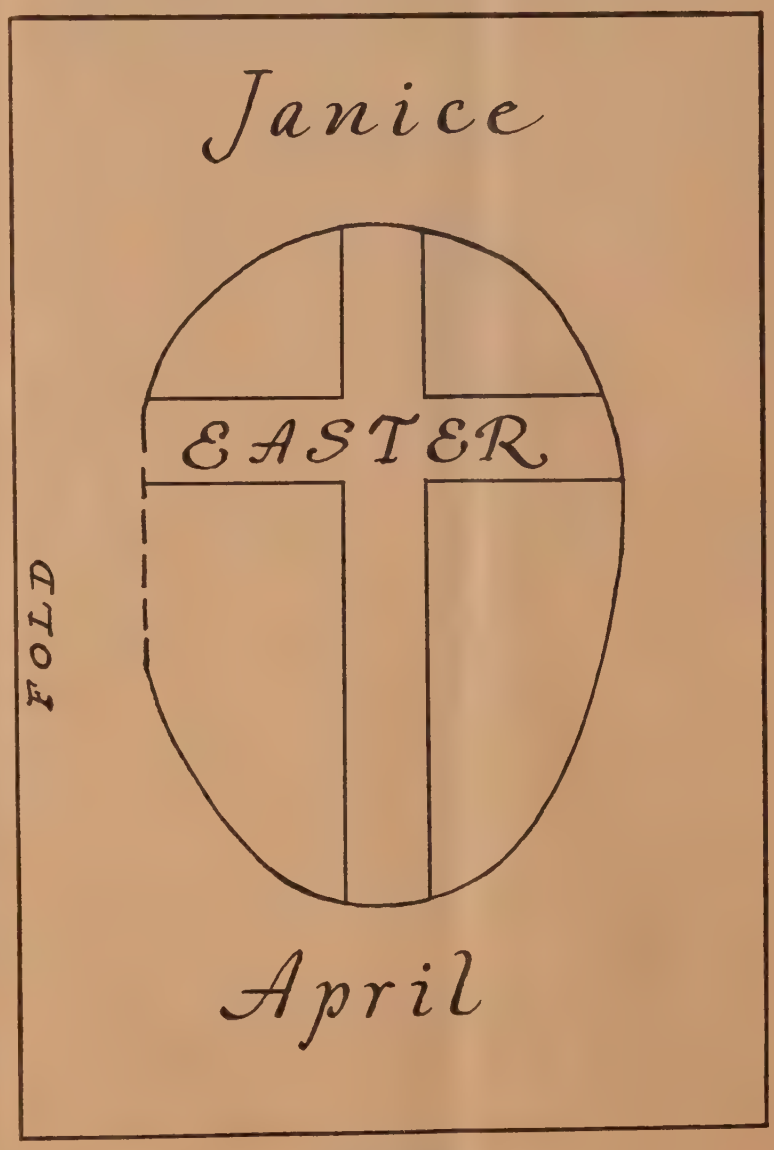
What the home does not do and the school does not do, the Church is supposed to do in its hour or two on a Sunday morning. Here, because of the limited time, teaching has to be theoretical. Honesty and love are taught by means of stories. They simply do not have time to learn by doing to any great extent.

These two institutions together have your children for about thirty hours each week, and simply can not take on the complete religious education of children. Now where are these same children the other 138 hours each week? Most of them are in the home, or in one way or another under parental influence, and if parents fail in their religious responsibilities, trouble brews and flows over.

At the present time we are amazed at the vandalism and the delinquency we hear about on the radio and read about in our newspapers, and we are so concerned and searching about for a cure. Well we may really never find a cure. What we need is a preventative. And I am a firm believer that the preventative lies in the hands of our parents. Religion must be brought into the home. There must be religious co-operation between the parents. Children must be taught religion and be expected to put their religious principles into practice.

Once this basic foundation is laid in the home, the Church and schools can enrich the experiences and greatly assist the parents in the religious education of their children.

ATTENDANCE CHART FOR APRIL



DIRECTIONS

Use the pastel shades of construction paper for this chart. A piece 6" x 4" will be required for each child.

Fold the paper in half. Draw the outline of an egg on the front and cut around leaving about ½" uncut so the egg can be folded back like a door. On the egg draw a cross, and as it is to be used for April write on the cross section either "Jesus" or "Easter."

Each Sunday a child is present let him paste a small paper cross or coloured egg inside the egg door. I would use either the cross or the egg, but would not use both.

This is appropriate for Easter, and on the last Sunday of the month each child should be permitted to take his chart home.

Handwork

This month let each child make a booklet. In order to do this it will be necessary to keep the children's handwork each Sunday, and on the last Sunday fasten them together with staples or paper fasteners. The cover should be a piece of brightly coloured construction paper on which you have written the words "The Lord God Made Them All."

April 5th

Give each child a piece of grey paper, a piece of chalk, and some crayons. Ask them to draw a picture of a bunny with his chalk and suggest they use the red crayon very lightly for eye and ear colouring, if you have no pink. After the bunny is drawn tell the children perhaps the bunny would like to sit on some nice green grass, or eat a carrot, or have another little bunny beside him for company. They need suggestions, but they enjoy freedom to complete a picture according to their own ideas and interpretations.

April 12th

Supply the children with paper and crayons and ask them to draw a picture of some birds. Suggest that perhaps some would like a robin or a bluebird because they are just coming back to us after spending the winter in the south. It will, of course, be necessary to tell them what colours to use and where to use them.

April 19th

Pussy-willows are undoubtedly in your classroom by now, so the children might like to draw a picture of them. It will require chalk and dark construction paper with brown crayons for stems. Show the children how "pussies" grow on each side of the stem and one sits just a little above the other, so as not to push the pussy from his place on the stem. Children usually enjoy this lesson and are pleased with their own work.

April 26th

Today let the children decide what they would like to draw for their booklet. Each child might like to draw his own picture, a tree, tulips, narcissus, butterflies, or anything that would appropriately fit into the booklet, "The Lord God Made Them All."

NO RUST ON THE SWORD

ut on the Whole Armour of God

ILLIAM GLENESK, Magnetawan, Ont.

In an interview with the *Atlantic* 1948, scientist Albert Einstein id: "Since the completion of the st atomic bomb nothing has been complished to make the world ore safe from war, while much is been done to increase the structiveness of war." Comment- g on the recent explosions of new drogen bombs, someone has said at T. S. Eliot's *The Hollow Men* now out-dated when he says:

his is the way the world ends
ot with a bang, but a whimper.

rom the ever-readiness to wage ar with the bomb which one hears om demagogues in Canada and ie United States, it would seem e might end with a bang.

Dr. Einstein estimated at that me that an atomic war fought ow would wipe out two-thirds of ie world. What such a war would o after another decade of a race or arms, the Christian mind annot conceive. Yet despite Einstein's warnings, the counsel f the late Mahatma Ghandi, the ying principles of Woodrow Wil- on, and the ideals of the United Nations Charter, the Western and Eastern worlds, dominated by the United States and Soviet Russia espectively, are in the last lap of ust that kind of race. The question acing the practical Christian, is where and when do we cross the inishing line?

History has repeated the song of he repeating rifle, and every age as danced the dance of death with nations at each other's throats. Of necessity the two-world concept as had to be accepted. Yet no one denies that we are living in one world. Governments are forced to ndoctrinate their citizens with the dea of power politics and displays of arms as the best and only means available to head off a global war. Some say that war is inevitable nd think we ought to go at it now nd get it over with.

Men have wielded the sword since Cain slew Abel, and still there is conflict among men. There is no rust on the sword which sweeps its way around the world, and focuses in Korea, sends up sparks in Berlin, and razes China. What is the answer to the sword? Jesus said that they who live by the sword shall die by the sword. Our whole economy in Canada is geared to the forging of swords.

The Wrong End of the Stick

The Department of Defense is taking nearly 50 per cent., or a total of $2,081,000,000 of the national budget for 1953. Against this sky-high expenditure comes a not so high estimate for health and welfare of $428,000,000. We are catching the wrong end of the stick at Ottawa. We are preaching peace and practising for war. As Remarque remarked in *All Quiet On The Western Front:*

We are forlorn like children, and experienced like old men,
We are crude and sorrowful and superficial — I believe we are lost.

No, we are not lost. There is a way out. But it means we have to take up another kind of a sword. And that is the sword of the Spirit. "Put on the whole armour of God," says Paul, "taking the shield of faith . . . and take the helmet of salvation, and the sword of the Spirit, which is the word of God." If there is no rust on the man-made sword now on our assembly lines, neither is there any rust on the sword of the Spirit.

Our faith has fallen to treaties and councils in our search for safeguards against aggression. Man has forgotten former President Hoover's warning that "Peace is not made in documents but in the hearts of men." A "scrap of paper" can never insure a nation against another struggle, because an agreement always depends upon the men who have set their signatures to the paper. There is inevitably the element of trust.

Man and His Word

There was a day when a man's word was his bond. Then we got it in writing. Now even writing is not enough. A modern prophet reminds us:

Man in the 19th Century found that he could no longer believe in God. Now he is finding that he can no longer believe in man.

In the United Nations Assembly, the listening ear hears much of treaties, signatures, conventions, vetoes, international police and courts. But as the late Comte Du Noüy points out in his *Human Destiny,* we hear nothing of the *respect* of these treaties, the *integrity* of the commissions, the *impartiality* of the judges, and the *good faith* of all concerned. These are the Moral rocks on which our house must needs be built, or it will shift with the sand. Until our man-made word is grounded in God's Word, there can be no true peace in our time.

Few are giving as much glory to God these days as they are to

(*Continued on page* 28)

Incentives For Living

T. E. HOLLING, Victoria, B.C.

In a recently published book, Mr. Rank, the author, tells of a dinner at which Herbert Morrison and J. Arthur Rank were present, along with a number of industrialists. At the end of the dinner, Morrison said that he would answer one question each, going round the table.

When it came to Rank's turn, he leaned forward and asked, "What are your incentives?" Morrison looked somewhat puzzled.

"I'll tell you what I mean by incentives," said Rank. "In the war one of our companies, **Cinema-Television,** was making mine detectors at Sydenham. It was at the time we wanted to attack at El Alamein, and we couldn't start until we had a certain number of detectors. High officials from the War Office talked to the workers. Alexander and Montgomery cabled. But the increase in production was still very slight.

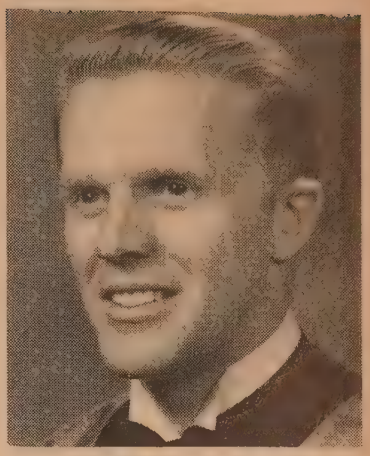
"One day the husbands of two of the girls wrote home from El Alamein and said, 'You girls take off your coats. These machines are saving our lives.' These letters were posted up on the notice board, and in a very short time the output of that factory was doubled. The workers had the right incentive. It brought the very best out of them, more even than they thought they had.

"That's what I mean by incentives."

In an earlier speech Mr. Rank stated that his incentives were "serving one's God, one's country, and one's family."

In a sermon on "The mainsprings of human motive" Harry Emerson Fosdick gives five incentives from which great character proceeds: I. A sense of honour. II. Pride in fine workmanship. III. Sportsmanship. IV. Love of adventure. V. Living for the approval of the Highest, or as our fathers put it, living in the sight of God.

The world desperately needs men and women whose lives proceed from such high incentives, who can be counted on to act from high motives.



Mr. Guy R. MacLean

Dalhousie Rhodes Scholar Served Mission Field

Guy Robertson MacLean, a Dalhousie graduate who served last summer as student minister in a Western Canadian mission field of the United Church is the 1953 Rhodes Scholar for Nova Scotia. He is the 23-year-old son of Mr. and Mrs. Whitmor MacLean of Sydney, N.S.

Although not a Theological student, Mr. MacLean carried out a ministry during the summer months with headquarters at Viewfield, Saskatchewan. He conducted three services each Sunday as well as Sunday School activity, in Viewfield, Benson, and in Huntoon.

He is at present studying at Dalhousie for his Master of Arts degree, having graduated with the degree of Bachelor of Arts in 1951. He is specializing in History in his studies for the M.A. degree which he is to receive in May of this year. Coming to Dalhousie on an entrance scholarship from Sydney Academy in 1948, he has become well-known there not only as an outstanding scholar but as a leader in campus activities and as an athlete.

He is the graduate students' representative on the Dalhousie Council of Students and a member of the World University Service, Canada. He has been Sports Director and Editor of the Pine Hill Year Book, a member of the Inter-faculty Hockey Team and the Varsity Football Team. He has been active in the Students' Christian Movement and in the C.O.T.C. In 1951 and 1952 he was awarded teaching fellowships. Last year he was winner of the Graeme Fraser award, which is given annually to a student resident at Pine Hill.

Mr. MacLean will begin his studies at Oxford in September of this year.

Rev. W. E. Aitken, correspondent for the Saint John area, is moving to Nova Scotia. Someone else will be sending news from New Brunswick. He expressed the hope that it may be his lot to report some of the news from Nova Scotia.

MUSIC

The Ministry of Music

FREDERICK J. HORWOOD

Easter Sunday Morning

More years ago than some of us care to remember we were respectable bundles of juvenile energy, with a predilection for getting into mischief. To those who were not our relatives we were just nuisances, because we couldn't sit still and behave ourselves. Human nature hasn't changed much during the centuries. A dozen well-meaning disciples rebuked the mothers of Salem for bringing their children to Jesus, who was always interested in little folk. The grown-ups didn't want their little meetings interrupted by unpremeditated squeals or shouts from youngsters too young to understand the Master's message, although His parables usually had a meaning for children; and while they listened, they wove garlands of daisies for Him on a summer's morning.

This meditation has been suggested by a letter from a nine-year-old miss who says "I just love Sunday School but I am bored with Church." Those of us who are ministers and who love children have a let-down feeling when the children leave the regular service of worship to go to their own junior Church. True, the decorum of the average service might be spoiled by a few restless children, and certainly the provision for a junior congregation gives those who attend it a chance to worship in their own way. Probably the majority of our readers live in communities where the Church is small, with no place for a junior congregation, nor a competent leader for such. The country Church may have two or three others linked to it to make a charge, with one minister for all. In most cases the minister, who loves children and probably has a modest brood of his own, tells a story each Sunday to the juniors, while during his regular sermon to the adults the little folk behave their best out of respect for him, for the parents, and the Church itself.

Easter Sunday is different. We cannot prevent grown-ups from arraying themselves in sartorial splendour in accordance with the prescribed fashions of the season; and have you ever been more proud of your new toggery than you were in childhood days? Where could you find more angelic little people than those who come to worship on this happiest of days in their juvenile finery? If your Church is large and has facilities for a junior congregation, rest assured that the children will receive plenty of inspiration for good living in that service which is specially arranged for them. But to those who have small Churches with half of the members of the congregation under sixteen, might it not be a timely suggestion to slant the sermon to children's interests, and no matter how many decades you have lived, a flash-back to childhood will not hurt you.

I am sure that you, my brother minister, could make a sermon that would present the Easter story in all its magnificence so that children would be able to follow the life of Jesus in its changing scenes. It might be well to have a children's choir for the service, and certainly the Easter Hymn (105) should be used for the opening. There is still ample time for your junior choir to practise 110 in *The Hymnary* as an anthem. They may not understand all the words but they can sing them so that you can! Then give them a good children's hymn, such as 582, 590 or 610. These are not Easter hymns, but they fit in with this season of happiness.

Now for the sermon. You don't need a text. Tell them something about Jesus and His disciples: how he became a Teacher among simple folk, who enjoyed His talks so much, especially the Sermon on the Mount. There were always many children present to hear Him. Sometimes He talked to them from a boat, with His listeners on the shore; at other times He spoke on a hillside, seated on a flat stone, wearing a seamless robe, while His little friends nestled beside Him. He had no regular place to live. He never wrote a book. He had no money. He lived among the common people who liked Him, all except the Pharisees, who said He did not teach according to the law, so they killed Him. Many others were put to death in the same way, but Jesus rose again on the third day; so the first Easter day was celebrated because Jesus had shown His friends that death is not the end of everything, but rather the entrance to a more beautiful life.

If you can tell such an Easter story in twenty minutes, and to children, you will observe a radiancy from the whole congregation that cannot be surpassed. Then as a climax sing "Llanfair" (114) as a closing hymn. After the benediction there will be the exchange of pleasantries outside the Church door, but there will also be a diffusion of spiritual light in the community, because Christ has been in the midst of the children.

May the Christ who has risen appear in wondrous splendour to all little congregations who worship at Zion, Eden, Providence and Bethel.

As I See It

ROMAN COLLAR

My erstwhile neighbour on page 14 of the old OBSERVER has been moved to a new "plot," where, with another friend, he will do his gardening. This "parting" is not taken lightly by me (though I shall be doing some spade work on the same "plot") for, to quote Margaret Sangster, in another connection:

"A thousand sweet memories are holding them fast
To the places they blessed with their presence and love."

I've envied the sure touch, the remarkable memory, the wide knowledge, and the style of my friend. It may be said that through the years I have dug the earth, but the author of "Curiosities" has, with perfect skill and understanding, trimmed the rose bushes.

I was quite astonished the other day to have a minister ask me, "Who is N. M. L."? Naturally, I gladly supplied the data, for that same gentleman is the first of a considerable succession of ministers and missionaries who have gone forth to declare "the Name" from his home Church, which as he intimates, I have had the honour to oversee a long, long time. And it will be many a year before his family name will be forgotten in the congregation and city.

As he, I am certain, would not have me say more, and, perhaps, will not fully pardon the above, I turn to a Lenten thought, provoked by an action by Pilate when he washed his hands after turning Christ over to mercies of certain cruel and implacable conspirators.

A Lenten Thought

You will recall the circumstances. Pilate had been, as Jowett put it, bullied and browbeaten into a crime he loathed. He was angry; mad, that he had been forced to give a sentence that outraged his sense of justice. So he put the inscription above the Cross: *Jesus, the King of the Jews.* In spite of the protest of the enemies of Christ, Pilate made it stick—"What I have written, I have written!" It was likely a cover-up for his previous humiliating sur-

(*Continued on page* 28)

NEW TESTAMENT

JOHN B. CORSTON, Saskatoon, Sask.

XI. St. Paul

How can we best understand the Apostle Paul? Was he a Hebrew of the Hebrews? Was he a Greek of the Greeks? Is his theology to be interpreted by his environment in Tarsus and the Graeco-Roman world? Or is he to be understood in purely Jewish terms? Was Paul influenced by the pagan mystery religions of the Roman Empire in formulating his Christian theology? Can we, on the contrary, rather look for the true source of his ways of thought and expression in Judaism and in the Old Testament?

Rudolf Bultmann's *Theology of the New Testament,* translated very recently from German to English, has revived the theory of a marked Hellenistic influence upon Paul. Bultmann stresses the formative influences of the mystery religions, of Gnosticism, and of "popular philosophy" upon Paul even in his early years in Tarsus. Indeed, says Bultmann, "Paul was won to the Christian faith by the kerygma (preaching) of the Hellenistic Church." (Thus we are not privileged to take Paul at his word when he tells us that his conversion was brought about by the appearing of the Risen Lord!)

Bultmann's views sound somewhat like a revival of certain positions of German scholars like Bousset and Reitzenstein. These men maintained that Paul and his immediate predecessors had altered and modified Christianity and Christ. The result was that Christianity became a mystery religion. Paul's doctrine of Jesus as Lord, his mysticism, and particularly his sacramental concepts, came ultimately from the Greek mysteries. Thus Paul becomes a transformer and an originator of a particular kind of Christianity: or at least from the very first he is an interpreter of nothing more or less than Hellenistic thought.

A very different view is set forth by Professor W. D. Davies in his recent book, *Paul and Rabbinic Judaism.* Davies does not deny Hellenistic influences upon Paul. But he maintains that Paul "belongs to the main stream of first century Judaism"; that he is "grounded in an essentially Rabbinic world of thought." In seeking to interpret the full meaning and implications of Christ, Paul drew upon concepts derived from Rabbinic Judaism: these formed the warp and woof of his thought.

Our information about the mysteries is less definite than some scholars would imply. It is indeed a precarious venture to trace direct

(*Continued on page* 24)

MECCA FOR MINISTERS

Scottish Letter

GEORGE NICHOLSON, Dunoon, Scotland

My February communion over, I went off to Crieff Hydro for a break. Here one can luxuriate in central heating and feast the eyes on the panorama of hills covered at present with snow. It is the Mecca of ministers of the Church of Scotland, and not a few prayers are made blessing the soul of the wealthy founder of this Hydro, which makes it possible for the ill-provided ministers to enjoy the affluence of a modern hotel at a modest figure.

Criticism of Church Administration

But it is folk who fascinate. Crieff means fellowship. Get ministers together and what do they talk about? First, the obvious things and the unessentials: Indignation of office authority and permanent officials; the circulars which go round always appealing for funds and which find a ready waste-paper basket; the cost of sending a circular to 2,000 ministers, and the cost of correcting a small mistake in the first circular by another, also going to 2,000 ministers at 1½d per minister; the almost impossible task of a single minister effecting reform against the solid union of the permanent officials; the high cost of administration which someone had worked out at 33 1/3%. Then there is the inevitable Church which is hitting the daily news. In this case, a congregation which refused to be united with a neighbouring congregation and desired to secede. The buildings belonged to the congregation but they couldn't muster a 75% majority to carry the buildings out of the Church of Scotland. The result is bad feeling and press photographers out for blood.

Another grievance was the present method of election of ministers all tied up with stipends. There is no end to the Hydra-headed monster called Grievance.

Reform by Renewal of Spirit

We decided that such talk was debilitating and not for us. The temperature at once arose. It was declared that the real world was *not* the world we look out *on*—a world of grabbing and injustice and endless debate and blame-placing, but the world we look out *from*—the hidden world of spirit when the *"I Am"* rests in serenity awaiting discovery. Something which calls itself an intractable and hard core of permanent officials is in fact an intractable and hard core of blindness and sin in ourselves causing spiritual myopia. What calls itself influence sought for placement in the desirable Churches is in fact the negation of God's Providence, which we shall indulge at our own peril. If we are ill-rewarded materially then is our condition one of choice and eminently desirable as we shall avoid the corruption of the love of money, which is the root of all evil. Yes we were getting places as soon as we started on this task!

I looked around me. There was a kind face from the north. There was an intelligent face from the south. Both young. They were two of the forgotten men in the ministry. Time was when a young minister went into the country to prepare himself for the tasks ahead. In the country he could find receptive hearts. Now the young minister has a lonely battle against indifference as well as hardship. No one takes responsibility to care for him, to nurse him and inspire him till he works things out. His only helper is his overworked wife. The minister in the north had to toll the bell, lead the singing, and whiles, stoke the furnace. The minister from the south had a mind like a high-powered dynamo. It had to be busy and well directed or it might explode. It needed the best or it might founder in cynicism and bitterness and lostness.

Space-Wandered and Time-Blind

As our minds unfolded, a new warmth kindled the heart. The criticism of the ecclesiastical machine and the ecumenical propaganda collapsed. It was like an awakening. I thought of William Law's words, "The Greatest Part of Mankind, nay of all Christians, may be said to be asleep: that particular Way of Life which takes up each Man's Mind, Thought and Actions may be very well called his particular Dream. The Learned, the Ignorant, the Rich and the Poor are all in the same State of Slumber, passing away a short life in a Particular Kind of Dream." We were indulging the dream condition of Can't Afford and Hard Up. We were indulging in the waking dream of Intellectual Ambition and Pride of Place, and of Covetousness.

To us all, Christ was saying *"Watch."* This word in its deepest New Testament meaning is *"Wake Up."* If He says *Wake Up,* He also implies we are in a sleep, and the waking-sleep is just as false as the dream-sleep. All the techniques and inventions of the modern world seem to be bent on keeping men hypnotized.

To wake up is to know that we are exactly and always in the right place. It is to know that all unfoldment is from within and that the *Within Life* is there for the taking. Here is the place of peace.

The Campaign Is Moving

Sixty-five thousand copies of THE UNITED CHURCH OBSERVER are being printed this issue.

This is the largest circulation of the Church paper since Church Union in 1925.

As a direct result of THE OBSERVER Every Family Plan, 18,000 new families have been added as regular readers and subscribers of the Church paper.

One hundred and fifty-nine congregations have enrolled all their active families in the Every Family Plan, and new enrolments are arriving at the rate of five or six congregations a day.

From Bermuda, Newfoundland, P.E.I., Vancouver Island, and all the Conferences of the mainland, congregations are joining enthusiastically in the Plan to boost the circulation of THE OBSERVER first to 100,000, then to 200,000, and then to 300,000.

Hamilton Conference is far in the lead of all other Conferences, with the largest number of congregations enrolled.

While smaller rural Churches were in the majority during the first few weeks of the campaign, now the bigger city Churches are moving into the campaign. Kingsway-Lambton Church in Toronto has joined the Plan. Ryerson United Church, Hamilton, has enrolled all their active families. Others continue to come in.

The Doorbell Rang

Let Go and Let God

R. J. FRASER, Ottawa, Ont.

It was ten o'clock at night. Skimming the Rockies at twenty thousand feet, Vancouver's airport behind us, we headed east on the long transcontinental hop. In star-speckled blackness overhead floated a perfectly round moon. Beneath was a billowing carpet of fleecy cumulus, hiding the snow-crested peaks. Aflight at night, man thinks. Aloft, I do a lot of praying, often to brush away yesterday's horror headlines.

The stranger beside me slapped his pocket in that eloquent betraying gesture, and exclaimed: "Gosh! Forgot my cigarettes! Have you a cigarette on you, sir?"

"Sorry," I said. "I know just how you feel—but I gave my last cigarette to God."

A gasp—and panicky disappointment, until I softened the blow by adding, "The steward may have a pack for fellows like you. He'll fix you up until we touch down at Winnipeg."

After the first soothing, lung-filling draws, the stranger queried, "What did you mean—giving your last cigarette to—well, you know? It doesn't seem to make sense." So I settled back, relaxed, and talked of the afternoon when the doorbell rang and a minister friend came in and sat down by the hearth, and, with no preamble whatever, blurted out: "I'm licked by cigarettes My congregation doesn't know I I go into the pulpit fearing that some day they'll find out. My ministry's shot, because I'm licked, and what's more, my boy doesn't know. I have to smoke in the cellar where it will go up the chimney flue, undetected. My doctor says I have an ailment that tobacco is good for—I'm sure he isn't right. What could the Mayo Clinic at Rochester do for me? What do you think?"

I felt sorry for him, when he used that expressive term, "licked." It is so revealing.

"Where's your faith, man? Would it help if I dug into my locker of forgiven things—my cigarette story? I know no other way."

When he nodded assent, I began. "For twenty years I was licked—a double package a day, plus special occasions. At two in the morning I would dress and go out until I found a tobacconist's. Didn't dare go into the office without a day's supply; or open a conversation, or sign a letter, pick up the 'phone, or make a decision — until I had lit a cigarette. I was conning a ship through a treacherous, rock-studded passage, expecting momentarily to feel the 'crunch' of steel plates on a hidden boulder heap. We got through, however, into safe anchorage ground — and then the tension broke. Turning to the bridge, I begged, 'For God's sake, someone give me a cigarette!' Always like that—my dependency! I guess you understand."

"Then, one day I found the way of victory — and a faith that works—and God's promises became *truths."*

I had lit a fire, though it wasn't chilly. A fire helps—something to look into. I poked it into fresh brightness. "Let me illustrate what I would say — with a true story.

(*Continued on page* 23)

CHURCHES

Work Out Plan for Paper

Stirling (Ont.) Charge, Rev. A. E. Baker, minister, was interested in the new Every Family Plan of **The Observer**. The Church felt it could not undertake this as a direct charge on the congregation. However, the Sunday School Boards, the village Church (**St. Paul's**), and the rural Church of Carmel decided to undertake as a Sunday School project the new **Observer** plan. Fine leadership has been given by Mr. Harold Hagerman, St. Paul's Sunday School superintendent, which has been ably seconded by Mr. Harry E. Brown, the Carmel superintendent. The congregations are to report their reactions after nine months.

Club Room for Older Members

First United Church, Kelowna, B.C., Men's Club (A.O.T.S.), has been very active of late. Under the dynamic leadership of Walter Goodland the men have raised the sum of $350 to assist the work of the Christian Education summer camp at Hurlburt near Vernon. This was done by the functions put on by the A.O.T.S. a Burns' Night at which 425 sat down to dinner being the chief. The men also raised funds for a new project. They equipped a room in the basement of Church hall in which the senior citizens can have a quiet game of chess or cribbage, or a chance to look over the latest papers. A floor had to be laid over the cement, and furniture provided. This and electric wiring was done by voluntary labour, and an attractive club room provided for the older people. The fact that so many have been coming to the room to enjoy a quiet game shows that is an answer to a real need. The money for this project was raised by a Mother's Memorial Fund by which each A.O.T.S. club member paid five cents per year of his age. As the personnel of the club is in the upper age brackets the response was very gratifying.

D. M. P.

● **Westmount Park - Emmanuel Church, Montreal, P.Que.**, Rev. Harvey Campbell, D.D., minister. Four stained-glass windows were dedicated and a memorial tablet unveiled in Westmount Park-Emmanuel United Church recently. The memorial tablet commemorates the men of the former Westmount Methodist Church, of Melville Presbyterian Church, and of Emmanuel Congregational Church, who served in World War I. The windows will carry the names of those of Westmount Park - Emmanuel Church who served in World War II. The ceremony was conducted by Col. Rev. J. P. Browne, M.C., senior chaplain in Quebec Command. The windows represent four scriptural events: Peter's confession "Thou art the Christ," the Crucifixion of Jesus, the Ascension of Christ, the descent of the Holy Spirit. A. B. L.

Taking part in the ceremony of mortgage burning at Giles Blvd. Church, Windsor, Ont., were, left to right: Rev. Fred G. Farrell, Rev. Gordon W. Butt, the present minister, and Rev. Garland G. Burton.

Voluntary Total Abstinence Favoured

Urge Sane Policy for State

Urging a "sane policy for the state today," and "faithful endeavour by the United Church to reduce drinking and drunkenness within its own membership," and to support the work of the Ontario Temperance Federation, the Rev. J. R. Mutchmor, D.D., at a morning service in Chalmers Church, Ottawa, spoke on "A Temperance Policy for Today."

In his pungent and forthright manner, Dr. Mutchmor spoke in favour of voluntary total abstinence. The Church's policy included the teaching that temperance in all things is a Christian duty, and voluntary total abstinence for the sake of the weaker brother, a high Christian privilege.

Concerning the state's policy, speaking in the capital, Dr. Mutchmor urged: 1. A Federal Royal Commission to investigate and report on the manufacture, sale and use of beverage alcohol in Canada. 2. A further stiffening of criminal code penalties for drinking drivers. 3. A determined effort by every province to reduce the number of outlets, and shorten hours of drinking to not later than 10.00 p.m., the closing hour generally observed by Great Britain. 4. The banning of liquor advertising. 5. The extension of temperance education along the line of the British Columbia programme. 5. Support of the Alcohol Anonymous programme. 7. The nationalization of the beer, wine and spirits business, "lock, stock and barrel."

In the evening, Dr. Mutchmor spoke on the United Church's General Commission Report on International Affairs. He urged that members of the Churches study the whole question of peace from the Christian viewpoint.

At the close of the service, Dr. Mutchmor was asked cogent questions of many phases of the Church's stand on moral, social and international questions, presented by four members of a Young Adult's Group programme at a Friendship Hour. It was very profitable and interesting, giving a large group new understanding of the Church's stand on these problems.

On Monday, Dr. Mutchmor met with members of the Committee of Evangelism and Social Service of Ottawa Presbytery, and other interested people, when a great many questions were discussed.

J. R. M.

Burns Mortgage

● **Giles Blvd. Church, Windsor, Ont.**, Rev. G. W. Butt, minister, held special services of thanksgiving and rededication on January 18th, including the ceremony of mortgage burning. Built in 1923, the mortgage had caused deep concern during depression days. Rev. Thomas A. Allen was the minister when it was erected. Rev. Garland G. Burton and Rev. Frederick G. Farrell, of Crystal Beach who succeeded Mr. Allen as minister were present for these special services and preached.

Six faithful members of the congregation took part in the burning of mortgage ceremony. They were: Mrs. Dan Burgess, representing the women; Mr. Thomas Duncan, representing the congregation; Mr. Wm. Greaves from the Session and the Trustees; Mr. T. Albert Larmour, chairman of the Committee of Stewards; Mrs. Theodore Ouellette who represented the pioneers of the Howard Street Mission of the Methodist Church (her late husband laid the corner stone of the present edifice); and Mr. John W. Schooley, recording secretary for over twenty-five years.

Social hours were held after both the morning and evening services.

Debt Reduced

● **First Church, Kelowna, B.C.**, Rev. R. S. Leitch, minister, at its annual meeting showed a creditable increase in numbers and financial strength and all the organizations seem to be functioning in an eminently satisfactory manner. The sum of $3,000 was paid off the indebtedness on the building and the heating plant which cost $5,600 was fully paid for during the past year. The seating capacity of the Church is proving inadequate so plans are well on the way looking to the construction of a gallery in the Church to accommodate the increasing congregations.

Photo by Newton, courtesy "The Ottawa Citizen."

Rev. A. J. Love, minister of Wesley United Church, Ottawa, Ont., and some of his leading workers enthuse over a model of Wesley's proposed new Church buildings, plans for which are well under way. With the minister as they check over the handsome miniature are, left to right: Ted A. Clark, Building Fund Committee chairman; George Chapman, general chairman; and J. C. Robinson, training chairman.

sion Needs lay

ator in Ottawa

missions were needed today r before when the Christian is so threatened, and that never been so difficult to n mission work, were the oints of an address by the tor of the General Council, Rev. A. A. Scott, D.D., in , Ontario.

oured guest at the annual g of the Ottawa Presbyterial ., in Stewarton Church, reports indicated the best the Society's history, Dr. was heard with keen interest told of the unrest in lands as, with the upsurge of alism, and the sensitiveness ionals in accepting the Chris- Gospel from westerners.

pite of that, the opportunity re, the Moderator declared, he Church must accept the nge in difficult days.

Scott was welcomed by the ter of Stewarton Church, the F. S. Milliken, D.D., and ed. Mrs. Roland S. Garrett re-elected President of the lyterial. J. R. M.

v. W. B. F. Corkum and Mrs. um were welcomed by the egation of Parkdale United ch, Ottawa, following the ng service Sunday, Feb. 15th. Corkum is the new assistant he minister, Rev. Norman D.D. Recently minister at is, P.E.I., Rev. J. P. C. er, D.D., minister of Glebe ed, and former lecturer at Hill Divinity College at fax, spoke in glowing terms he qualities of Mr. Corkum.

r. H. A. Lorimer, Burlington, , now 92 years of age, has read Church paper since 1871, his er having been a subscriber **he Christian Guardian.** After ing home for railway work as grapher operator on Great tern Railway, he subscribed 883 and has continued as such since. He finds the paper as resting now as it has been in the years. In his letter extend- good wishes to the paper, Mr. imer wondered if we had a der with a longer record.

mmer Ashram

Canadian Ashram will be held Alma College, St. Thomas, Ont., y 11th - 17th, 1953, under the lership of Dr. E. Stanley Jones l Associates. It is under the pices of the Department of angelism, Canadian Council of urches. Rev. L. S. Albright, 97 George St., Toronto 5, Ontario, l answer any enquiries.

"The House of the Interpreter," the year-round centre at Five Oaks for training lay workers in the five central Conferences of The United Church of Canada, was opened by the Rt. Rev. A. A. Scott, D.D., Moderator of the United Church, at a ceremony on Friday evening, February 20th. Shown above are five of the students who will receive certificates following the completion of the first six-weeks' course in Christian education. They are, left to right: Irene Boyle, Ripley, Hamilton Conference; Beatrice Maclean, Montreal, Montreal-Ottawa Conference; Don Barker, Thistletown, Toronto Conference; Gaynor Rendell, Deseronto, Bay of Quinte Conference; and June Lear, Blyth, London Conference. They are shown by the great fireplace following a work shift on the building between studies.

● **Dominion Church, Ottawa,** Rev. J. Lorne Graham, minister. 1952 was a year of steady progress in spiritual and temporal affairs as indicated in the reports presented. Approximately $37,000 was raised, and of this amount, $10,000 was assigned to missions. Dr. Allen F. Knight, United Church agricultural missionary in Angola, was confirmed as their missionary representative. Rev. J. Lorne Graham, in addressing the congregation, referred to Dominion Church "as a Church of Destiny in Ottawa which helped to establish the Protestant faith in the hamlet of Bytown." Brigadier James L. Melville, in moving a vote of thanks to Mr. and Mrs. Graham, paid high tribute to their inspiring leadership.

● **Carleton Memorial, Ottawa.** Rev. E. A. Martineau, supervising minister, was chairman of the annual meeting, when organizations of this new congregation presented encouraging reports. Great strides had been taken in 1952. With 136 members representing some 84 families, $1,961 was raised. The Sunday School had average attendance of 175, with a staff of 26, M. B. S. Morgan, the superintendent. Meeting in the public school until a new Church building is erected, the congregation requested an ordained minister to be settled with them, who might also temporarily serve some other congregation.

● **Port Kells (B. C.) Charge,** Rev. A. J. Griffin, minister. All three congregations had encouraging reports. The **Port Kells Church** strengthened itself in all departments during 1952. A new Church school room was built, enabling the Sunday School and organizations to meet in much improved conditions. Plans were made to purchase a film-strip projector. At **Tynehead** all youth groups had functioned well, the size of the congregations has increased, and renovations to the building have been made. At **West Langley** the membership had more than doubled, and it was decided to secure a more central location for the Church. The total givings amounted to $3,703.70, of which $256.78 was for the M. and M. Fund. J. W. M.

● **McLeod St. Church, Ottawa,** Rev. A. J. Love, minister. A successful year was reported at the annual meeting, with $24,255 raised, including $5,300 for the Missionary and Maintenance Fund, a new high record; $1,360 for the United Church Training School, and $1,000 for the Ottawa Church Extension Fund. 35 members were united with the Church in 1952, bringing Church membership to 651. Alfred Day paid a tribute to Rev. A. J. and Mrs. Love for the thoughtful and inspiring sermons and splendid leadership.

● **Glebe United Church, Ottawa,** Rev. J. P. C. Fraser, D.D., minister. Plans for a memorial to two former ministers, Rev. T. J. Thompson, D.D., and Rev. J. W. H. Milne, D.D., which may take the form of a musical tower, featured the annual meeting, of which T. K. Waddell was chairman. Best year in the history of the congregation was the general opinion. $28,550 was raised, of which $8,512 was designed for missions. $800 for overseas relief, and $1,700 for the United Church Training School. Rev. John F. Macfarland expressed the congregation's appreciation for the work of the minister. J. R. M.

● **Fleetwood (B.C.) Church,** Rev. J. C. Cinnamon, minister, is now ready to commence the erection of an $18,000 Church on an approved site just off the Trans-Canada Highway on Pike Road. Besides the contributions of the congregation, the Metropolitan Council, Vancouver, B.C., is giving a grant and a loan of $5,000, if required. Queens Ave. Church, New Westminster, has contributed $2,500, and through the Metropolitan Council has handed over this amount to the Fleetwood Church treasurer at a meeting on January 11th. A further amount is expected from the Council.

Several loads of material are on the Church grounds waiting for favourable weather, to begin the building operations. J. W. M.

MEMORIAL
STAINED GLASS
WINDOWS

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BOOKS

Religion

Religion in 20th Century America

By Herbert W. Schneider. (Toronto: S. J. Reginald Saunders & Co.) $5.75.

The passing of the mid-twentieth century mark has prompted the writing of several books giving surveys of the thought of one kind or another, that characterized the life of the fifty years immediately behind us. Dr. Schneider's book is a similar volume. It presents us with a brief, but most absorbing, review of religious development in the United States of America since 1900.

Calling attention to the "physical innovations" of the century, and "the religious implications of the technological and economic revolutions" of our time, Dr. Schneider's primary interest is in those "inner movements of the spirit and their effects on religion" which he believes to be basic to all other change. That is to say, he is concerned with changes in the human mind, "new discoveries, new history, new ideals, changed philosophies."

Describing first the present religious situation in America, and indicating the remarkable growth of religion since 1800, he passes on to discuss in the following three chapters, what he refers to as "the institutional, moral, and intellectual reconstruction" of religious life during the half-century period.

In his final chapters, Dr. Schneider deals with "trends in public worship and religious art," and with the variety of religious experience in America since William James.

An unusual feature of the book is a section filled with excerpts from the writings of the period which Dr. Schneider calls "exhibits." They serve to illustrate the writer's contentions, and are very well chosen. An appendix, which may or may not be useful, is given to show how class structure among religious groups affects the expression of public opinion on public issues and general social outlook. Altogether this book can be commended as a useful, though perhaps not a complete, guide to what its title indicates. E. A.

Aids to Church Work

"The Recreation Leader"

By E. O. Harbin. (Nashville: Abingdon-Cokesbury.) $1.50.

The sub-title of this useful little book is "The Why, How and What of a Church or community programme of leisure time activities." The advent of the 40-hour week and the increase of time and labour-saving devices have made the problem of our leisure enormously more important than ever before. Now instead of a full-time and desperate struggle to keep alive as was the case until comparatively modern times, we now may regard supplying the needs of the body as marginal and the main purpose of life to be the development of personality in cultural and spiritual ways.

The purpose of this book is to discover and develop recreation leaders in the Church and community, how to base a recreation programme on a wholesome philosophy of life, and how to evaluate correctly the role of recreation in character training. Mr. Harbin shows how one who is really interested can become a skilled recreation leader. He outlines a great variety of indoor and outdoor programmes and indicates activities suited to different age groups. The book is not technical but readable and offers sound principles and methods for those who direct leisure-time activities. D. M. P.

Church Work in the City

By Frederick Shippey. (Toronto: G. R. Welch Co., Ltd.) $4.50.

To write this book the author, a lecturer on the Urban Church at Drew, has travelled a quarter million miles, and studied more than a thousand Churches in one hundred and fifty cities on both sides of the ocean. He has done an amazing amount of research into all the problems confronting a city minister and Church. He makes an earnest endeavour to answer the "How" of Christian work in a modern city, and he writes with four groups of readers in mind — the city pastor, the denominational executive, the executive in the Council of Churches, and the seminary student needing a handbook.

Mr. Shippey makes a very practical approach to the problems confronting a city minister. He provides detailed information in the chapters headed, Ways to Study a Local Church, How to Conduct a Religious Census, Work in Downtown Areas, in Apartment Areas, and in Suburbs. There are charts and diagrams in this comprehensive work. There are many suggestions which should prove helpful to every city minister. H. H.

Novels

The Richer Harvest

By Elizabeth Corbett. (Toro
Longmans Green & Co., L
$3.75.

Charley Hinckley was a
unselfish young man. Indee
was a form of unselfishnes
otherworldly and quixotic a
be sometimes almost aggravat
He seemed to possess that subli
yet sometimes disconcerting
of being able to see the o
fellow's point of view, and,
often than not, sympathizing
it. Consequently he was
shamefully "put upon," b
snubbed and slighted, and
phorically speaking, "elbowed
the background," from the
he was a child! It all appare
began with Mother Hinckley,
showed such a foolish favourit
for her "spoilt darling," Geo
Charley's younger brother,
George shows up as a consis
ne'er-do-well.

The Richer Harvest is laid
out where the West begins,
nice little town not too far f
Chicago. It was in the grac
leisurely, horse-and-buggy
which preceded the turn of
century, and it carries on, kee
pace with life, to the threshol
the First Great War of 19
Certainly it does not portray
America of today, and the A
or's definite drawing back
curtains of the years, to re
again the habits, customs,
even the conversations of th
times, may rouse curiosity
a young reader, and a cer
amount of nostalgia in older o

There is a tremendous amo
of detail. So much indeed tha
gives a suggestion of padding
one or two places; but it is in
esting, with well expressed as

E. L. H

Waif of the River

By Jeffrey Farnol. (Toro
The Ryerson Press.) $2.75.

This is a fascinating roma
written in Jeffrey Farnol's
style. Here we meet with intri
brutality, quick-thinking
philosophy, all working up t
quick-acting drama in which
never-ending battle between L
and Hate, Right and Wrong g
on. Jeffrey Farnol has chosen
usual mediums, dynamic pe
who lived and worked say
years ago, in those days some
"Good" and others "Bad,"
which are far enough away
to be glamorous. He u
characters which he himself
created, and made famous, to
his tale; Jasper Shrig, for insta
the one-time crook, turned
officer; and Lady Rosamond,
long-lost, and wrongfully suspe
society leader, who became
philanthropist.

Waif of the River is a wonde
story, one that the reader is lo
to lay aside until the last pag
turned, and the last word read

alas, it may well be that is, we lay aside all prospect other of his winsome writ- r Jeffrey Farnol is not with more. He laid down his en for the last time, during of last year, in the very of the English Summer he and wrote about so often, less those whom he has left can collect unpublished e may have left, and pub- then **Waif of the River** is the great Author's valedic-

E. L. H.

Adventure

Beautiful Ship

John B. Prescott. (Toronto: gmans, Green & Co., Ltd.) 00.

sea has a fascination for and sea stories are always ar. This book by John Pres- s excellent, for it is written man who loves the sea and knows boats.

c was a fisherman — "born blood" as he used to say. cast aside his parents' hopes s future and became a fisher- He was never happier than aboard his own vessel, ering the storms, and bring- the fish.

s life was an exciting one, ne fish were being destroyed ne lamprey eel. Neighbours ne jealous of another's suc- suspicion grew, and nasty els took place among the Eric came in for the worst because his father was a nment official, but his heroic e of a fisherman whose boat grounded on the rocks led to believe in him. Mystery nds. A pirate ship had been ng the nets, and it was Eric his crew of two who discov- them one foggy night, when rammed the vessel and cap- d the thieves.

ne characterizations are excel- The story is clean and will al to all that is fine and manly ny boy.

H. M. W.

nday Adventure

y John Pudney. (Toronto: ritish Book Service [Canada] td.) $2.00.

he setting for this thrilling enture is the Thames River, land. To add further mystery the tale the author has vented" a tributary, and it is ally along this backwater that action takes place. And there plenty of action! Boys who ger for excitement, suspense, blood-curdling adventure will plenty of it.

gang is in search of lost sure, the treasure of King n of England, who had hidden ear Runnymede on the banks the Thames. Two impostors rned of the treasure, and under guise of movie producers they age the services of a prominent fessor, an authority on the life King John. By keeping the professor constantly under the influence of "dope" they learn exactly where the treasure is.

Meanwhile, to deceive the inhabitants of the nearby village, actors are brought from London and the pretence of arranging scenes for the shooting of the picture satisfies the people.

The whole plot is discovered accidentally by "Fred and I," young teen-agers spending the summer vacation with their Uncle George on board his yacht, **The Bounty.** How a quiet little exploring expedition in a dinghy leads these two adventurers into the Backwater is a thrilling story. But much more thrilling is the discovery they make when they land on the property used by the "movie" company. Underwater passages, coffin boats, slimy, slippery caves are all part of this eerie experience. "Fred and I" are popular characters on the British Broadcasting Company.

H. M. W.

The Forest Is My Kingdom

By Janet Carruthers. (Toronto: Oxford University Press.) $2.50.

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THE RYERSON PRESS
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Faith Healing

To the Editor of The United Church Observer:

Dear Sir,—In connection with Faith Healing your readers will be interested in the report of a very competent committee appointed by the Churches of Vancouver to investigate the results of a healing campaign conducted in that city in May 1923, by Dr. C. S. Price. The report was published in the *Christian Guardian* for January 16th, 1924.

Dr. Price's services, which enjoyed the co-operation of almost all the Churches, drew tremendous crowds and aroused great excitement. Yet a dispassionate survey of the permanent results told a disappointing story.

Only five cures were accepted as genuine. None of these were cases which showed any organic change. All were of functional disorders, mental and emotional in origin, such as "acquired club-foot, stammering, neuralgic pain, and globus hystericus (lump in the throat)." In addition to the five cures, thirty-eight cases showed some definite improvement. But note the staggering account on the debit side! Thirty-nine cases died within six months after the anointing, seventeen cases were worse than before the anointing, five became insane. Injury and death resulted in several instances from the abandonment of scientific treatment, and bitter disappointment brought real harm to others.

The committee condemned equivocally the emotional excitement, mass hysteria and hypnotic suggestion of such healing campaigns, with their disregard of careful diagnosis and intelligent treatment of disease.

Chatham, Ont. CLIFFORD PARK.

Act Now!

To the Editor of The United Church Observer:

Dear Sir,—We might do well to ask ourselves a few questions for it is no time to parley and fool around. We must face facts. Have we a right to expect God's blessing upon us if we fold our hands and leisurely sit down to watch and wait for developments. The race is rapidly degenerating, billions of dollars is being spent each year on liquor, the venereal disease is taking its toll, and one out of every six homes at least broken by divorce. Will God bless us as long as Churches and Christian folks keep silent and let the bottle rule the day watching it blight the lives of our younger generation. Is not the time ripe for us to shake ourselves and put in action what we believe in our hearts to be right.

Letters

The enemy is not greatly alarmed how much we talk as long as we delay action. Now is the time to act.

MRS. WILFRED MERNER.
Wetaskiwin, Alta.

The Church Pews

To the Editor of The United Church Observer:

Dear Sir,—In your issue of Jan. 1st you quote Dean Inge: "If we preached the Gospel, the pews would be emptier still!"

Before I accept that statement, I would like to see it tried, individually or en masse.

GEORGE R. BELTON.
Winnipeg, Man.

Evangelistic Fervour Needed

To the Editor of The United Church Observer:

Dear Sir,—I have been reading the articles in THE OBSERVER by Rev. H. G. Crozier on the over-emphasis on theological training of our young ministers, and I quite agree with his view. In my long experience as a layman, first with the Primitive Methodist Church and then in the United Church, I have known quite a few young men to enter the ministry. Some of my early associates in the 1890's were converted and felt they had a call to the ministry. If I am not mistaken, they took a three-year course at Albert College, Belleville, Ont., and from that were given circuits. I could also name one or two young men who graduated in our University and who got lost to the ministry through the mist of theology.

As an old-time Methodist I would like to see more of an evangelistic spirit in our United Church.

RETIRED LAYMAN.
Bay of Quinte Presbytery.

The Missionary Enterprise

To the Editor of The United Church Observer:

Dear Sir,—I am very much in accord with the article in your issue of Jan. 15th, "The Church of Christ Today" by Wm. C. Scott.

It is high time that both ministers and laymen were instructed that the Missionary Enterprise is the beginning and end of Christianity. I have been amazed and bewildered that many Church members not only are content with a token offering, they object to any special urging of the people for our missionary enterprise, from the pulpit, or otherwise, and they consider what their women raise for the Woman's Missionary Society is sufficient for them. Sacrifice for Christ does not enter into th thoughts. I agree with the wri of the article that if the people kept regularly informed and ch lenged they will respond. But some way they must be apprised the extensive undertaking of T United Church of Canada in hu ing the Kingdom of God throu out the world. The members not take the trouble to find out themselves. This is a pity, as th is plenty of literature distribut Each member should be made realize that it is his duty to give proper proportion of his substan to the extension of the Kingdo The Missionary Dept. should be hampered by meagreness funds when it is well known th the Church as a whole is able do much better than it is doing

L. P. BANSLAUGH.
Willowdale, Ont.

Dr. D. Wilson Replies

To the Editor of The United Church Observer:

Dear Sir,—In the February issue, "Roman Collar," shelteri under a pseudonym, saw fit parade my name on the basis certain snippet sentences that h finally filtered down to his lo newspaper. I adhered closely the complete texts of my address in addition I amplified my remar in smaller groups at the reque of the members.

My criticisms of methods of co munication, either from the pul or over the radio, were given direct reports from all the conferences that I have attende including Buffalo and London.

With respect to the comme that the Church has "lost the pro inces of labour and the intelle tuals," I would refer Roman Coll to Elton Trueblood in his *Yo Other Vocation*, where he substa tiates this point of view. It shou be clear, in spite of the faulty log of Roman Collar's effort, that t content of ministers' heads shelves was not at stake; t matter under discussion was t methods of communication. A most laymen agree that these lea much to be desired.

This reply offers the opportuni to urge a reading of the full Repo of The Canadian Council Churches. Since I shall be addres ing the laymen of the Toron Conference on May 26th ne Roman Collar may have the chan to have his wish fulfilled. I ho he can attend, so that I may sha his hand and tell him that h writing is usually stimulating spite of these recent, inadequa

s that he endeavoured to make an absence of straw. And I be glad to hear from him how own methods of communication be improved, because we are itted against a generation that erwhelmingly unchurched.

DOUGLAS J. WILSON.
ontreal, Que.

ital Punishment

the Editor of The United hurch Observer:

ear Sir,—A great deal of cor- ondence has been taking place ently respecting the punishment onvicted murderers.

his is nothing new. A few rs ago Dr. G. H. Stevenson, superintendent of the Ontario pital in London, discussed the tter at some length in *The Free ss.* The doctor confined himself, ncipally, to pointing out that ying degrees of punishment ld be meted out to what the dge thought equitable to the case. This method would most cer- nly result in great inequalities sentences.

This writer had the temerity write and disagree with the inent psychiatrist in so far as countenanced the right of a dge to condemn any person to e death penalty.

I was then and am still opposed taking the life, by any means, any person, under any circum- nces, unless in self-defence.

Word Limit

Letters to the Editor MUST NOT EXCEED 300 words in length

Judges, no matter how learned their profession, are only human. here one would feel justified in ssing the death sentence, another ould quite possibly think a life ntence sufficient, or perhaps venty years' imprisonment.

Capital punishment, the taking f a life—the Western form of the iblical "eye for an eye" — is lways a debatable subject, with rdent advocates on both sides.

A very serious objection to the eath penalty is that it is irrevoc- ble, and when a mistake is made o compensation is possible.

It is also repugnant to the finer elings and conscience of most rofessing Christians.

London, Ont. W. J. BAMFORD.

To the Editor of The United Church Observer:

Dear Sir,—A good deal is being aid just now on the subject of apital Punishment, but the vital uestion it seems to me is not whether it is, or is not advisable, ut have we any right to do it at all?

God has placed us in the discip- linary environment of Earthly life for one great purpose — that we may learn, *in that environment,* to grow into closer sonship with our Father God. That is all that life on Earth is for. We cannot do this fully unless we bring all the Father's sons with us on the way. It is God's will that we *all* have this Earthly environment with its responsibilities. Have we then any right whatever to deprive anyone of it, even in the course of what we call justice, or for our own social convenience or security, when any other course is possible?

It may indeed I think, at times be not only our right but our loving and Christian duty to take life —even in the extreme of war— when to do so is the only means by which we can protect the life of one whom only we can succour. The strong must defend the weak, but there can be no excuse for taking life if there is any other possible course, no matter how difficult or painful that course may be. Just because a man is a public nuisance or danger, or has taken another's life, we may not in self-righteous, selfishness calmly reject our responsibility as our brother's keeper in this world, by throwing that responsibility on another world. Our duty of punishment is infinitely inferior to our duty to reclaim and redeem; and that duty is even more urgent when we put a man in gaol. How inadequate from the Christian point of view is our treatment of the prisoner!

Osgoode, Ont. THOS B. FAULDS.

More of Christ

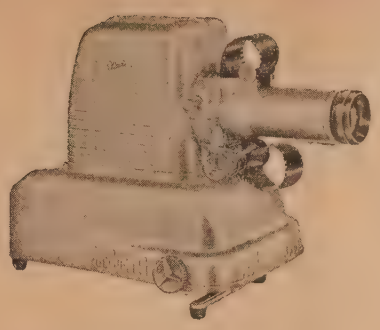
To the Editor of The United Church Observer:

Dear Sir, — The letters which appear in THE UNITED CHURCH OBSERVER are interesting. One letter that arrested my attention was on Church Membership. Is it made too easy? Some time ago I asked an elderly minister, what if young people were asked to renounce anything in order to become Church members? His answer was in the negative. In Jesus' day we read that the people with whom He came in contact were never the same afterward. They forsook all and followed Him.

We no longer have the class meeting or the prayer meetings we used to have, and I am very much afraid we are losing out on that account. I never belonged to any youth organization, but I always stayed in class with my mother, and as someone said, "The thoughts of youth are long, long thoughts." While a child of ten years God spoke to my heart in the class meeting. I can remember it as well as if it were yesterday, although six score years have passed since then.

Who can say that the class meeting and prayer meeting are old-fashioned? We would be a lot better off if we had more of Christ.

Milton, Nfld. MRS. ARCH ADAMS.



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The Annual Meeting of the Dominion Council of the Woman's Association will be held on May 20-21-22 at Emmanuel College.

New Home for Minister

The recently completed parsonage of the Straffordville, Port Burwell and Vienna charges in the London Conference was built at a cost of $14,000. It is an attractive, compact red brick bungalow with attached breezeway and garage. It has a modern kitchen in red and grey colour scheme, a bright dining room, restful living room, a study, guest room and washroom on the first floor; two bedrooms and four-piece bathroom on the second floor. A full-sized basement contains a recreation room and modern equipment. The home is furnished throughout with all new furniture, including floor-length lined drapes on all the windows on first floor.

"Information Please!"

Calgary W.A. at its recent annual meeting heard committee reports given in the form of a panel "Information, Please!" The 150 women present found this most interesting. The need of more leaders was stressed for all departments especially with the young folk. A highlight of the year was the visit of the Dominion President, Mrs. J. L. Halpenny. The relief fund of $875 went to three missionaries with $30 to the milk fund. In the Mountview Home 20 girls are being cared for at present. Mrs. O. W. Thorne, president of Alberta Conference W.A., spoke on the work of the United Church Training School in Toronto. A great need is felt for larger quarters so a campaign to raise money for this is being carried on. Addressing the afternoon session Rev. Wm. Houston and Dr. S. J. Parsons stressed the need for a home in Calgary for elderly women as present homes are over-crowded. Mrs. G. B. Switzer conducted the installation of officers for 1953, Mrs. N. F. Priestley being re-elected president for the second year.

Vancouver. The annual meeting was held in St. Giles Church, Mrs. W. C. Gutteridge presiding. The ladies of the Church were hostesses at luncheon and the speaker at the afternoon session was Rev. George Turpin. Reports given were very encouraging. The officers were elected for the coming year. Mrs. H. George Barber, a daughter of the parsonage, is the new president.

British Columbia. Reports at the annual meeting showed 65 local associations in the Presbytery with an increase of work done by all departments and new associations formed. Donations were made to local churches and parsonages, the W.M.S., Senior Citizens' Home, Sunday Schools, Vacation School, Overseas Relief, and Youth Groups. The newly elected president is Mrs. H. G. Barber.

Toronto Presbytery. The three Woman's Associations have held annual meetings recently.

Centre. Mrs. A. A. Scott, wife of the Moderator, was the speaker her subject being India. Mrs. C. J. Clode presided, and was the recipient of a gift upon the expiration of her successful two-year term. The new president is Mrs. R. Bateman.

WOMAN'S ASSOCIATION

The new Straffordville Parsonage, lovely to look at, beautifully furnished. Landscaping will be done in the spring.

Calling All Women

MRS. H. F. OLDS,
Chairman of Organization Committee

The Woman's Association desires to have the co-operation of women's groups who are working primarily for the local Church, which is the function of the Woman's Association. A wider fellowship is very valuable to a group whether it is a W.A., a Federation, Daughter of the Kirk, Happy Hour Club, Mothers' Club or Guild or other organization, for in unity there is strength. For example:

One large Woman's Association is composed of nineteen groups numbering from fifteen to twenty women in each. The first ten groups are made up of middle-aged women, and in most cases meet in the afternoon, although one of these groups is a mixture of mothers and younger women. Eight groups are young married women with children, and these meet in the evening. Another group is the Business and Professional Woman's Group in which members may be married or single, old or young, but must go to business.

All are encouraged to attend the monthly meeting of the Woman's Association. The Convener of each group takes back a report to her group, and conducts a full discussion of projects and work going on in the Woman's Association and the group relationship to it. The groups are given opportunity to suggest any changes. (The Constitution gives information regarding the place of groups in the Woman's Association.) Standing committees are made up of a chairman, who is on the Executive, and committee members from all or most groups. Group leaders are automatically members of the Executive of the Woman's Association. Annual memberships are paid through the groups.

The "Group of the Month" plan is used, i.e.: In January, Group I takes charge of the devotions of the W.A. meeting and provides the refreshments. They also do any catering for the Church that is needed in that month. Group II acts in February, and so on. The regular monthly meeting of the Woman's Association is held in the afternoon, and at least two Evening Group Rallies are arranged each year (February and November) for wider fellowship.

With a membership of about 350 women, much is accomplished under the guidance of the Presbytery Woman's Association of which they are participating members.

Across Canada there are seven Conferences and sixty Presbyteries of the Woman's Association.

Will you become part of our fellowship?

For information write to The Dominion Council of the Woman's Association, 505 Wesley Bldgs., 299 Queen St. W., Toronto 2 B, Ont.

Send copy for publication on the W.A. Page, not later than the 15th of each month, to Mrs. L. N. McLean, 833 A Bathurst St., Toronto.

West. The thirty-ninth annual eeting was held in Kingsway-mbton United Church with the esident, Mrs. K. Rose, in the air. Dr. W. C. Lockhart con-cted a communion service and stalled the officers for the ming season, headed by Mrs. . M. McIntyre as president. Rev. Morrison Kelly was guest eaker giving a most interesting dress.

East. In St. Stephen's United urch Mrs. H. V. Lush presided er a President's Conference ld by the Executive of the W.A., ith 93 women attending. Mrs. E. Parrott gave a devotional "The Gift of Memory." Several cal presidents outlined the work their associations.

ruit Shower for Home

Sudbury. Over 600 jars of fruit d jam were received in a ower, and the W.A. presented to the new Sudbury and District ome for Aged. Mrs. A. E. Cote, resident, was in the chair at a ecent meeting when it was re-orted 32 groups were affiliated nd 100 women in Gore Bay and e Lake waiting to be organized. Irs. Austin Smith spoke on the nited Nations.

Halifax. Recently at a mass neeting of the W.A. of the J. Wesley Smith Memorial Church he speakers were the president of he Presbytery, Mrs. Cyril Burns Smith and two of her Executive, Mrs. O. R. Crowell and Mrs. G. F. Webber. Their topic was the unctioning of Presbytery W.A.'s, ts relationship to the local groups nd the far reaching possibilities f its programme which inspires urther work of the Church at arge. An open discussion proved nteresting and informative.

Raised $5,000 for Church Fund

Garson W.A. The two W.A. groups in five years raised $5,000 toward a building fund for a new Church. Extra effort will be put into this fund. The W.A. caters for the Lions Club each month. A fine group of young people was formed which meets every week with 28 members. The retiring president is Mrs. Bondett and the new president, Mrs. K. Barlow.

Loreburn, Sask., W.A. The annual meeting was in the form of a pot luck supper in Loreburn United Church with 30 ladies attending and Mrs. Frank Haigh the guest speaker who also presented life memberships to three members who had worked in the W.A. 25 years or more.

Centennial W.A., Victoria, B.C., held its annual meeting recently, the president, Mrs. W. McCaw, presiding. Reports were given of ways of raising funds for carrying on the work of the association, of calls made to the sick and bereaved numbering 464 and of the three new groups formed. Improvements have been made to the manse rooms, new hymn books bought for Church use and the Board of Stewards helped with a cash donation. Mrs. W. McCaw is again President.

Orangeville, Ont., W.A. A special meeting called by the president of Westminster Woman's Association unanimously voted to send $500 to aid the flood victims in England and Holland, this amount to be evenly divided between these two countries.

Goulais River, Ont., W.A. The Woman's Association has become a member of the Presbytery W.A. Delegates were sent to the Convention held in Desbarats in June and in September the officers attended the Executive meeting in Bow River. The finances were helped by proceeds from a concert and teas and chicken supper.

Goodlands (Man.) W.A. (four groups) took as their project in 1952 the modernization of the manse. The kitchen was completely rebuilt, furnished with cupboards, plywood floor and new linoleum; bathroom and a disposal field dug and septic tank put into operation. The four W.A. groups between them paid $1,550 in cash on this project, and each managed to report a surplus at end of year.

DOORBELL

(*Continued from page* 15)

Not Hollywood stuff — you and I are dealing with realities now. When problems arise in our lives I often recall a war-time experience, drifting about the mine-filled North Sea with a little crew of English sailors. They were keeping their minds off the nasty things that could happen by reading aloud from a magazine of humorous anecdotes, about a ship loading heavy anvils at the quay. These were carried aboard, until one man slipped, and with his anvil fell into the sea.

"'Throw me a line—a rope!' he cried. There was no response, and a second time he hollered, 'Throw me a rope!' Still no one answered. The third time he broke surface, he cried in desperation: 'Throw me a rope! If somebody doesn't throw me a rope this time, *I'm going to let go of this anvil!*'

"With me, He waited until I *did something* about my cigarettes. I took the package from my pocket. 'God,' I said, 'I'm *giving* You my last cigarette,' and threw it into this fireplace. I've never *needed* to light one since."

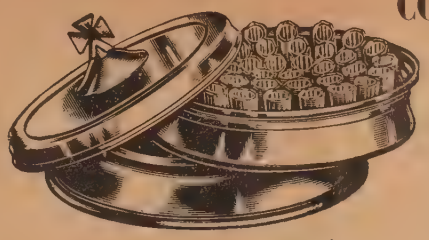
When he arose, long moments after, he was *free*. Months afterwards, he wrote to say that his ministry had so stepped up, in power and outreach, that they called him to a larger Church in the heart of the metropolis. Let go, and let God!

Toronto Conference

Toronto Conference will convene 8.00 p.m. May 25th, in Trinity United Church, Bloor St. W., Toronto.

Birth

SUMMERS—To Rev. David F. and Mrs. Summers at Musselburgh Hospital, Scotland, on January 27th, 1953, a son, James Benson, a brother to Isabel.



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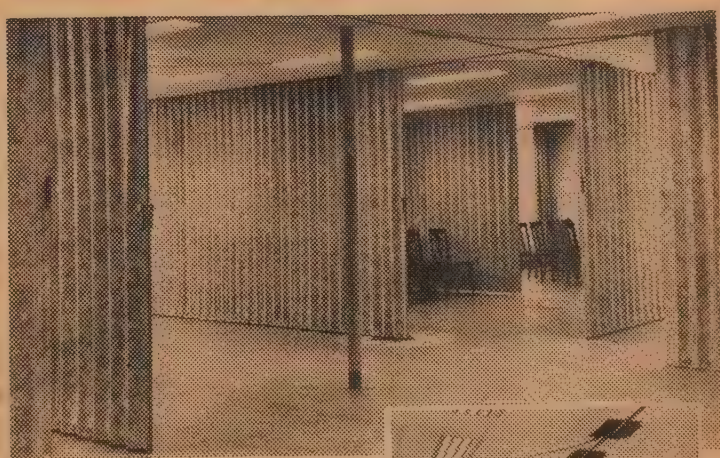

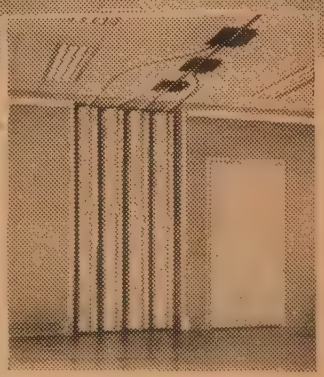

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INTERNATIONAL

(*Continued from page* 1)

gave a penetrating survey of conditions in that country. "You can feel a deep groundswell in India. You are conscious of a great social revolution there."

Other speakers included Rev. Earl Lautenslager, who gave interesting details of his recent visit to Germany; Dr. Geo. Dorey, Dr. M. C. Macdonald, Rev. John Oliver, while Rev. S. MacQueen of Sydney, Nova Scotia, conducted mid-week devotions.

What the Board Did

Its International Affairs Committee supported External Affairs Minister Pearson in his Korean policy. It also decided to send a letter to U.S. Secretary of State, John Foster Dulles, informing him of the Board's position. A letter was also sent to the Canadian delegation at the U.N. to protest against a proposal to reduce the budget for technical assistance to underprivileged countries.

Evangelism. The Committee on Evangelism urged increased efforts on the part not only of members but of all Church members in evangelistic enterprises. Schools for elders, radio evangelism, preaching missions, schools of evangelism were all endorsed as proven means of winning men and women for Christ.

Arrangements were completed for the programme of Templeton missions during the coming Fall, beginning with the Edmonton Mission, September 6th to 20th. The Templetons will work under the Board from September to December inclusive. This final 1953 Mission will be in St. John's, Nfld.

Crime. The Board decided to ask the General Council of the Church to appoint a commission to study the whole field of crime and punishment.

Temperance. In temperance matters the Board pointed out that for every $5 spent on food more than $1 was spent on alcoholic beverages. It asked for an enquiry by the Combines Commissioner into the possibility of monopolistic practices in the liquor industry. It demanded the banning of all liquor advertising from radio, television, magazines and newspapers. All provincial premiers were urged to follow the British Columbia example and investigate the relationship between wineries, distilleries and breweries and the ownership of liquor outlets. The Board went on record as approving the present method of promoting the Voluntary Total Abstinence campaign.

Marriage. In regard to marriage, the Board registered opposition to the extension of the grounds for divorce, supporting the Executive of the Law Society of Canada in this. It urged pre-marital blood tests in provinces where there are none and strengthening of this legislation in some other provinces.

Drug Traffic. It passed a strong resolution on the Drug Traffic and authorized the setting up of a United Church Commission to study the problem. It also recommended compulsory hospital treatment for addicts, stiffer penalties for traffickers, and certain changes in the Criminal Code regarding the drug traffic.

Lord's Day. Concerning the Lord's Day, the Board again urged the Lord's Day Alliance to determine the validity of the Ontario Act allowing commercialized sport on Sunday, and expressed to the L.D.A. the willingness of the Board to help in their deliberations in this matter.

Employment. In regard to seasonal unemployment, the Board urged research by the department and suggested that the possibility of providing secondary employment for those employed in some seasonal occupations should be considered.

Rehabilitation. The matter of rehabilitation of the handicapped was considered. Appreciation was expressed of the inauguration of the Canadian rehabilitation programme. It was suggested that appropriate training in the rehabilitation of handicapped persons might be included in courses training men for the ministry. Consideration might also be given to the use of facilities for rehabilitation in hospitals operated by the Church.

Inflation. The Board also considered the problem of inflation and urged "Strongly organized groups in finance, transportation and industry, as well as the more powerful labour unions, and the federal and provincial farm federations to put themselves under more restraint to the end that there be no further increases in dividends, prices, profits and wages."

Housing. Housing and its needs were also recognized as one of the most grave social problems of our time. Approval was given to subsidized low rental housing and slum clearance programmes.

The meetings were chaired by Rev. Arthur Organ, and representatives from every Conference were present from British Columbia to Newfoundland. The Secretary, Dr. J. R. Mutchmor, gave help and leadership to the Board in its declarations. Rev. R. S. Christie and Rev. W. G. Berry were in attendance at the meetings, but the Board regretted deeply the forced absence of Rev. Homer Lane due to family illness.

MISSION

(*Continued from page* 5)

tion asking God's blessing on the new "Adventure in Evangelism."

The minister and deaconess spoke to many Church groups personally about this week of witness, and the elders made a complete visitation of their districts urging members and adherents to attend meetings.

On four different evenings of the week, the deaconess, Miss Joyce McMaster, gave a brief talk on one or two books chosen from the Literature Table. Except on the Sunday evenings, only a Retiring Offering was asked for, and contributions received more than covered the expenses incurred for the Mission.

Following the theme of "Adventure in Evangelism," the following subjects were chosen: "He offers the best in life," "This new life can be yours," "The Bible is your guidebook"—(date of release of the *Revised Standard Version of the Bible*), "Light comes in doing God's will," "You must go by way of the Cross," "His victory can be yours," "Youth Undaunted — Lift up your head!" (Presbytery Youth Rally in conjunction with the Mission), "Going forward—your confidence in God."

The meetings began with a hesitant attendance, which increased as the days passed, culminating in a large congregation on the closing night, which was also the time of the greatest ingathering apart from the two Sundays.

Reflecting on the lasting benefits of this "Adventure in Evangelism" it is clear that:

(1) A considerable number of people surrendered themselves to the Lordship of Jesus Christ, and others made solemn rededication to Him.

(2) Family life was deepened and strengthened.

(3) Church attendance and givings have increased, and the work of Church organizations has been made more effective.

(4) The "climate of opinion" concerning evangelism has been changed. As the week advanced, the scepticism and doubt, which were evident in the beginning, were replaced by unqualified approval.

(5) There is a rich benefit in this work which comes to the missioner himself.

NEW TESTAMENT

(*Continued from page* 14)

origins and influences in a field so complex and so difficult to define in terms of date and geography. On the whole the theories advanced in this matter have been more ingenious than conclusive. Paul's Old Testament background and Rabbinical training lead Dr. A. M. Hunter to conclude: "We may be very sure that the subsoil of Paul's thought remained Jewish to the very end." But above all, Paul's conversion experience must be remembered as releasing creative powers within him. It is ridiculously inadequate to categorize Paul as a mere painstaking borrower. James S. Stewart wisely comments: "Much of the haste to account for Paul by his environment is simply a failure to give the Holy Spirit, who is always a creative Spirit, His due."

HE SUNDAY SCHOOL LESSONS

e Uniform Lessons for Adult Classes

). McCRAE

Lesson for March 22
IN THE SHADOW OF THE CROSS

St. Matthew 26: 6-13, 26-30.

Two incidents here recorded took ce truly under the very shadow the cross. Like the enactment of Calvary scene itself, they have s in common — they were love action. Everything that hap- ed here happened out of love. e woman with the alabaster box precious ointment broke it for sus' anointing. Sometimes it is ought she did this in token of a cognition that He was Messiah d so anointing Him as King. In eater likelihood she was seeking satisfy the promptings of a great ve that sprung up in gratitude r a wonderful forgiveness which d come from Him into her soul. ne had occasion to be very grate- l, and gratitude and love were her costly gift. Jesus knew mething of how near was the oss, so to Him it was as an nointing of His body against His rial. All discussion of the waste volved in this act of devotion oes by the board when we get eeply into her heart who broke the x, and His for whom it was roken. Love is not measured in ollars and cents.

The other incident is likewise— ve in action. Jesus took the bread nd broke it in a customary way s the host would be expected to do n such an occasion—breaking it or his guests. Yet here the blessing s given a new emphasis as the Master pours His love into the act nd tells His disciples it is His Body that is being broken. It was o be so soon. In love it is so now. The sacrifice on the cross when the followers later think of it in the ight of this act—is to be seen as no useless accidental sacrifice but sacrifice rich in benefits for the disciples and for us all.

What a power love is! How it transforms incidents touched with pathos and seeming tragedy and makes cause for singing. Our lesson ends with the singing of a hymn. That can only be because of the love that is in it.

Lesson for March 29
JESUS IS CRUCIFIED

St. Matthew 27: 32-44, 54.

We need not here recount as does the lesson text the details of Jesus' last hours on the cross. Let us begin at the end and hear the Centurion's word who helped in the actual execution. He was there. He knew all that went on. He had seen others similarly put to death, but never before had he expressed himself so. "Truly, this was the Son of God." Was he indeed the first follower of Jesus to become so after the Master's death? We like to think so. Those who have given us the story in the Gospels saw on the cross the "lamb of God which taketh away the sin of the world."

And we come back to look on Calvary again at this holy time of the year because we see there what the Gospel writers saw. The cross was transformed and tragedy made into triumph, because perfect love made perfect sacrifice for perfect redemption. It was the manner of His dying that won the Centurion's acclaim. He died not in ignominious defeat but in triumphant achievement — the completion of Love's Redeeming Work.

Calvary is itself then the crowning act of God's presentation in Christ of Love in action. Life's experience, if it be wholesome and good, is marked by a progressive unfolding of the reality of love as the greatest thing in the world, but whatever light is given us on the meaning and power of love in the experiences of life, we have never begun to fathom that meaning at its best till we have looked into the face of Jesus, nor to fill its tremendous power till we have knelt at His cross.

"Love so amazing, so Divine,
Demands my soul, my life, my all."

SYNAGOGUE

(*Continued from page* 10)

In his address on "The Influence of the Bible on Western Civilization," Dr. Caird said that the Bible has been a "two-edged sword." He mentioned the great contribution of the Bible to the piety, morality and art of the Western World. He warned, however, that the Bible has and may become dangerous in the hands of the misinformed, which may lead to vicious and intolerant conduct.

"The final test of how to apply scriptural teachings," he concluded, "was in the phrase 'those who love the Lord.' Any act or thought that is out of harmony with the spirit of love cannot be justified by Biblical interpretation."

Professor Caird's address followed the Luncheon provided by the Trustees of Temple Emanu-El, and its Rabbi, Dr. Harry Stern.

Canon R. K. Naylor, Chairman of the morning session, commended Rabbi Stern for the courageous way he had started these Institutes and the persistent way he has carried them on for the last eleven years. A. B. L.

The second School of Church Music will be held at the Ontario Ladies' College, Whitby, Ont., during Easter week. Address enquiries to School of Church Music, Box 675, Whitby, Ontario.

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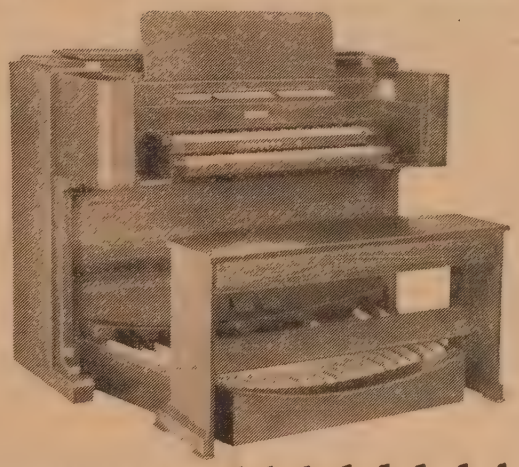

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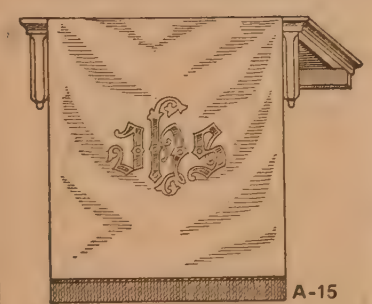

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YOUNG ADULTS

DRAMA

(*Continued from page* 8)

which so easily lends itself to unreality and "showing off." The actors after such a reading would stand a better chance of understanding from the *Inside* the shattering perplexity of those last days of Jerusalem when danger and death engulf the Master.

If a play reading or production of an Easter drama is the plan, then no amount of inspiration will spare us the need of investing time, talent and effort.

Even to read a part in a play with the true inflexion, the convincing gesture, the adequate pause, with just that amount of restraint or abandonment, that gaiety or despair which our character could reveal, needs patient coaching and persistent practice. With all due sympathy for the folk at home, dramatic speeches need daily practice at home "out loud" with movements, just as much as scales in music do. A tactful friend or a candid sister might be persuaded to tell us if we drawl or mumble or skate through our words, if one gesture is overworked; if we ooze sentiment or shirk it; if we ring true or are "getting by"; if we move, stand or sit because the word or mood inwardly prompts us or because old "So-and-So" (the poor unfortunate producer) said so. If the writer has done such a poor job of characterization that we haven't a clue as to our real nature, we should, in collaboration with the producer, and cast, get ourselves reborn with at least one characteristic and some back history to remember. The player whose life begins with her first cue is like a wooden branch cut off the tree, stiff and lifeless with no roots or soil.

Work at home can only supplement the creative team work with the others in the cast and the producer. We should play *with* the others, never *to* the audience. *But* to love our audience as ourself is always the rule. In courtesy let them see and let them hear. "Masking" our fellow player or making him talk upstage is a sin against him and our audience. Perhaps our measuring words should be *Sincerity, Vitality, Variety,* and *Audibility.*

And may the Easter Drama speak both *to* us and *through* us this year.

NOTES

(*Continued from page* 8)

in Planning for Young Adults in the Church." It contains the best experience gleaned from one hundred of the outstanding leaders of Couples' Clubs and Young Adult groups in North America, in terms of goals, organization, developing leaders, area and local Church programmes. There are special reports on "Family Concerns of Young Adults," "Serving Single Young Adults." A limited number of these reports are available through the Young Adult Committee of the Board of Christian Education at a nominal cost of fifty cents.

CLUBS

(*Continued from page* 8)

the Couples' Clubs and Young Adult Groups of the United Churches in Calgary.

Manor Rd. (Toronto) Couples' Club divided the membership into three groups at a recent meeting. One group took charge of the evening programme, while members of the two other groups held coffee parties in their homes prior to the meeting. Each member invited from two to five new couples. At the usual hour, all gathered at the Church for the meeting. This is an excellent way to increase the membership of the group and to get acquainted with the new folk.

Asbury West (Toronto) Couples' Club and **Kew Beach (Toronto)** Couples' Club have staged Minstrel Shows recently. Funds raised are being used for various activities of their respective Churches.

Trinity (Kitchener) Mr. and Mrs. Club holds its regular meetings on Sunday evenings with interest groups busy on the week nights. Homecraft, Problems of Faith, and Playwright groups, a Male Chorus, and Children's Aid work, provide a wide variation of activities for the members.

The Mr. and Mrs. Club of Humphrey Memorial Church, Sunny Brae, N.B., was formed last fall for the purpose of promoting fellowship among young married couples who attend together and hold offices jointly.

Various interests of the Club were found in answer to a questionnaire filled in by the members and the programmes are arranged along those lines.

The Young People's Union have offered to supply baby-sitters where needed.

Interesting discussions of Bible topics have been led by the minister, Rev. W. Lloyd Dalton, and the group has been entertained by a tour, talk by a welfare worker, films, games, and lunch.

HOT COPY

(*Continued from page* 5)

he was aware of its dangers. There are times when a whole community needs the moving stimulus of mass evangelism, but no such strategy can be effective unless it is **personal.** The perils are emotionalism and superficial conversions. Hence in all his campaigns, Dr. Graham calls for and records "professions" of faith in Christ. No such profession comes to fruition unless there is a "follow-up" in the local Church. And a follow-up cannot be merely an invitation to join one of the congregation's multiple organizations; it must be a new and responsible fellowship in which the new recruit is taught the art of prayer, the meaning of his commitment, and the principles of his faith. Whatever is done, the emphasis must be positive, the speaker cautioned, for "Christianity is not 'don't', 'don't', but 'do', 'do'!"

IV. Messenger: "Evangelism is the total programme of the Church; hence we are all evangelists," Dr. Graham continued. And in preparation for this assignment, the evangelist set before student ministers the following ideals:

1. Apply yourself equally to all your studies so you will have a well-balanced intellectual life.

2. Learn the Bible completely; it has the secret to your every problem.

3. Be sure to have a vital message for people, because they are pleading today for an answer which they can claim enthusiastically and say "This is It!"

4. Practice the art of prayer till it becomes consciously real.

5. Live a surrendered life.

6. Learn how to win a man decisively for Christ.

7. Work with all Christians, regardless of denomination, for "no greater baptism can anyone have than the message and living of I Corinthians 13."

EXPOSITION

(*Continued from page* 3)

greatest religious experiences of their lives. Put on by players from the three Presbyteries, a high standard of acting was maintained throughout. The background scenery is a work of art, the costumes are beautiful.

A little seven-year-old girl was among the children at Danforth Church to see the Exposition. She was fascinated with all the pictures and asked a number of most intelligent questions. When it was all over she gave a happy little sigh and said, "My, the Church is doing wonderful things."

That, we think, is the reaction of all who see the Exhibits and the Pageant. Don't miss the Exposition when it comes your way.

From Toronto, the Exposition moves eastward to the Maritimes. In the autumn it will tour Western Canada.

ANNUAL MEETINGS

illhurst Church, Calgary, Alberta, . A. Finnis Marsh, D.D., minister. nbership 618, the same as in the ious year. Total receipts from all ces, $22,935.99, $4,031.06 for the sionary and Maintenance Fund, $339 the St. Stephen's College Building d, and $367.66 for the Church Exten- Fund (Home Missions).

One outstanding project of the congrega- for the year was renovation of the an, the completion of which was marked dedication at a church service in vember, with an organ recital later in month.

Appreciation was expressed of the our bestowed on the minister, of his oted work, of the presence of that eran minister, Rev. H. D. Marr.

First United, Ottawa, Ont., Rev. Hugh Rae, D.D., minister. With $18,768 raised all purposes, of which $6,334 was oted to missions, the annual meeting of st United Church recorded encouraging orts. Foster A. Smith, speaking for the ngregation, paid tribute to Dr. and Mrs. gh M. Rae for their generous and help- assistance given to all organizations in Church. Dr. Rae conducted a memorial vice for those who died during 1952.

Stewarton Church, Ottawa, Rev. F. S. lliken, D.D., minister. He declared that attendance at the annual meeting was largest in his 27 years as minister of ewarton. Plans for extensive repairs to e Church hall were considered and will finalized at a later meeting. Receipts m all organizations and contributions talled $45,700. $1,544 was raised for e United Church Training School. Mis- nary and Maintenance was down at ,552. Harold Hodgkin was secretary.

Streetsville (Ont.) Church, Rev. L. G. apleton, minister. Thirty-eight new embers were received, twenty-seven by nfession and eleven by Profession of Faith, aking a total membership of 337. 1,600 was paid to the Missionary and laintenance Fund, being an increase of per cent. over the previous year. $2,500 as paid off the mortgage loan, with a rand total of $14,926 raised for all urposes.

Mr. E. B. Plewes who has served faith- lly on the session for many years, and ho celebrates his 84th birthday next eek was made an Honorary Elder for life.

West Saint John, N.B., Rev. H. L. Chappell, minister. A record year was eported with approximately $9,000 re- eived and $1,187.04 for the Missionary nd Maintenance Fund. The Ladies' Organizations raised a total of $1,161.21, with an amount of $549.25 sent to the W.M.S. Presbyterial. Resident membership f 177 and non-resident membership of 85. Ten new members were received. With new cabinets installed, the kitchen and primary rooms are being completely reno- vated, and 50 chairs have been purchased or the Sunday School. New gowns for Senior and Junior choirs were also pur- chased. Mr. B. C. Johnson, who resigned as Sunday School superintendent, was presented with the new translation of the Bible.

St. Paul's Church, Dundas, Ont., Rev. Callum Thompson and Rev. L. H. Currie, ministers. A year of progress and increased interest and attendance. New members by Profession, 63; by Certificate, 30, with a net gain of 62 and a total of 1,189. Receipts for Local Fund, $18,782, with a surplus of $1,600. For M. and M. $9,161 with Sunday School contributing 45 per cent. of its total receipts. The W.M. Societies exceeded their objectives and the allotment of $1,900 for Training School oversubscribed. The three-fold offering for others totalled $650. The Sunday School well organized with 74 officers and teachers and an increased enrolment. Junior and Intermediate choir of 175 at each morning church service. The W.A., Men's Club, Couples' Club, Y.P.S. and Teen Age Departments revealed increased givings and services rendered. A re- building programme for more modern Sun- day School and weekly activities now under way. The salaries of both ministers and others increased for 1953. A most enthusiastic banquet preceded the meeting with an unusually large attendance.

Wesley Church, Fort William, Ont., Rev. K. G. MacMillan, minister. 82 mem- bers received. Total membership 1,270. Net gain nine. Total receipts for local operating expenses of $28,253.59, leaving a credit balance in the bank of $332.00. M. & M. receipts were $6,260 and W.M.S. givings were $1,700. A Memorial Hall costing approximately $112.000 was com- pleted and officially opened in May. Of the total amount $29.200 is carried by a mortgage company and $15,850 has been underwritten by members of the congrega- tion in the form of Investment certificates making a total indebtedness of only $44,557.76. During the summer the church edifice was completely redecorated as well as downstairs quarters. Special Memorial gifts have been received during the year including a piano for the Memorial Hall auditorium, a Hammond organ for the Chapel, a Communion set for the Chapel.

St. Thomas - Wesley Church, Saskatoon, Sask., Rev. H. Donald Joyce, minister. Income was greater than any previous year. Total was in excess of $29,000. Some $6,500 was dispersed in the wider work of the Church, such as Home and Overseas Missions, assisting in the construction of local United Churches, the United Church Training School, and others. While the reports for the past year were more than encouraging, the annual meeting was high- lighted by the plans for the coming year. The meeting voted to sponsor a family from one of the Displaced Person Camps of Europe. It was agreed that the sponsorship of the family would include transportation from the port of entry to Saskatoon, the guarantee of accommodation and employ- ment for one year. The sponsor plan is under the direction and control of the Can- adian Council of Churches. Members of the Session were named as a central committee.

Accepted was the proposal to place the official United Church bi-monthly paper, THE OBSERVER, into the homes of all active Church families, the cost of the subscription to be borne initially by the congregation, but families will be invited to reimburse the Church for their subscription. The con- viction was expressed that the whole life of the Church would be greatly strengthened through receiving regular and up-to-date information on the work of the Church at home and abroad.

Knox Church, Calgary, Alberta, Rev. G. Preston MacLeod, Rev. B. L. Hodder and Rev. J. Rex Brown, D.D., ministers. One hundred and seventeen new members were added to the Roll. Present active member- ship, 1,400. Grand total raised for all pur- poses was $59,768, an increase of $7,732 over the total for the previous year. Mis- sionary and Maintenance Fund givings were $8,944. Givings of the W.M.S. Auxiliaries totalled $2,197. Givings to other benevo- lences, $10,529, including $2,872 to St. Stephen's College Building Fund, $4,235 to Calgary Home Mission Council, and $1,023 to United Church Training School Cam- paign. The W.A. raised $4,737. Debt reduc- tion during the year amounted to $7,203, of which $1,500 was contributed by W.A. Veteran minister, Dr. J. Rex Brown, who has given over 50 years to the active min- istry, retired from his position as pastoral associate, after twelve years of valuable service to Knox Church following his retire- ment from the active ministry. The congre- gation made Dr. Brown "minister emeritus." During the year the A.O.T.S. Men's Club organized a company and, by sale of bonds to the individual members of the congrega- tion, purchased revenue-producing properties adjoining the Church, at a cost of $41,000, in order to prevent permanent alienation of the land in the rapid business and com- mercial expansion of down-town Calgary. Articles of agreement of the company hold the property for the sole use and benefit of the Church, and grant the Church an option to take it over at any time—thus holding open the opportunity for future expansion of its halls.

Kilsyth (Ont.) Charge, Rev. W. Maurice Whidden, minister. Thirty-four new members bring the total membership to 250. The past year has been one of extensive physical improvement in the three Churches that make up this pastoral Charge—Salem, North Derby, and Kilsyth. Complete interior re- decoration at Salem and North Derby provide a new atmosphere for worship. At Kilsyth a forced-air, automatic oil-burning heating system has been installed, in the Sunday School new electric wiring, flooring, complete re-decoration including drapes and lighting fixtures. The annual meeting voted to proceed with re-decoration of the main auditorium in preparation for the Golden Jubilee of construction of the present build- ing next June. Total receipts for 1952 exceeded $10,600 which includes $1,120 for M. and M., an eleven per cent. increase. An enlarged Christian education programme —C.G.I.T., Y.P.U., and Couples' Club, indicate a greater use of our facilities; the general response to the varied ministries of our Churches has been an encouragement for the new year.

Blenheim (Ont.) Church, Rev. James C. Eastcott, minister. New members, 44; 18 on profession of faith. Present total membership 794. Total raised, $27,992; for all local purposes, $21,532; for Missionary and Main- tenance, $3,883, an increase of $359; W.M.S. organizations, $1,168. Full alloca- tions for Church Extension, Training School and Kenesserie Camp accepted and $1,019 sent forward this year. Other benevolences, $336. Conference and Presbytery fund, $54.

St. Andrew's Church, Westmount, Que., Rev. D. M. Grant, minister. Approximately $87,500 was raised by the congregation for all purposes and of this amount over $37.000 was contributed for the general work of the Church outside the local congregation. A fine spirit prevails, mani- festing itself in renewed interest in all departments of the work of the Church and increased attendance at the services of worship. Two new and active Young People's Groups—Junior and Senior—have been organized, and St. Andrew's looks to the future with confidence and expectation.

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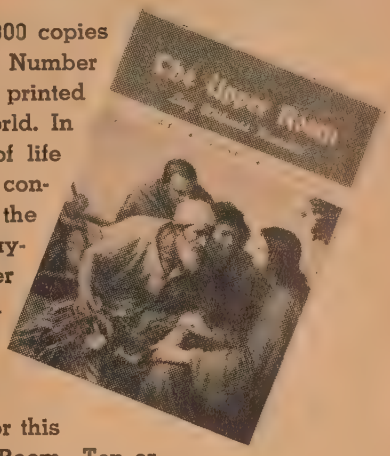

This year, more than 2,500,000 copies of the annual Lay Witness Number of The Upper Room will be printed and sold throughout the world. In it laymen from all walks of life give their testimony and contribute of their faith. All of the daily devotions in this May-June number of The Upper Room are written by laymen for the help and inspiration of other laymen of all denominations.

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SWORD

(*Continued from page* 13)

the feats of the hero who has gone off to war. Instead of confessing like Macbeth when thinking over the murder of King Duncan:

This even-handed justice commends the ingredients of our poisoned chalice to our own lips,

the Christian country glorifies the soldier, and pins medals on his chest. If asked, What Price Glory? we might well reply: The price of peace. War is condemned roundly as an evil business, and we who condemn, at the same time laud and honour all who succeed in it.

"War Is Never Holy"

In the Middle Ages the Crusaders, like King Richard III of England and his zealous followers, thought they could wage a holy war. But war is never holy. Holiness is when men become whole in fuller fellowship with God. No man is holy when engaged in shooting holes in his brothers. That is a fundamental of our faith that we forget. I do not know what Sir Arthur Sullivan had in mind when he wrote *Onward Christian Soldiers,* but if the record of Jesus' commentary and St. Paul's epistles is real for our age, then I do not doubt that the hymn must mean soldiers of the Spirit.

In 1951 in the city of Cologne, in a house built by the hands of orphan boys who lost their parents in the war, I asked the 24-year-old Warden, who had been an anti-aircraft gunner at 19, what he saw in the conflicts between Germany and the Allies. He said:

No one really wins. War is a judgment of God upon the sins of man. For, as man in his pride and his greed has left God out of the order of things, man loses control of his life. When God is left out, man gets into trouble. The judgment of God is on both sides, win or lose.

He went on to say that the only answer to the worries of our world is Jesus Christ.

In 1918, at the signing of the peace in the Hall of Mirrors at Versailles, another attitude was taken. Old Clemenceau of France, after the signing was over, speaking to an aide, scoffed at the late President Woodrow Wilson when he said:

He talked like Jesus Christ.

In these tense times of wars and rumours of wars, it is high time we turned to talking like Jesus Christ. There is no rust on the sword of the Word of God.

AS I SEE IT

(*Continued from page* 14)

render. He'll show them that he is a "strong" man. Bah!

Then there is what might be termed the most futile gesture of all. After the Governor had handed Jesus over, "he took water and washed his hands saying, I am innocent of the blood of this just person; see ye to it."

But the crowd had *seen* more than Pilate wanted.

They had *seen* not his strength but his weakness.

They had *seen* not his innocence but his guilt.

They had *seen* not a Governor but one governed.

They had *seen* justice trailed in the dust.

They had *seen*—if such is possible—a conscience made to cringe in fear.

The washing of his hands, therefore, was but a silly theatrical performance of a scared man who was not strong enough to stand by his convictions at the moment when such an attitude really meant something.

What has the incident for us?

In a book I reviewed by Dr. J. Fort Newton, *Everyday Religious Living,* he says: "There are many excellent people who are ready to give of their best in the way of help and advice, so long as their ways of thinking and doing are adopted by those they seek to help. Otherwise, they 'wash their hands' of these. That's a terrible thing to do—to stop helping *unless it is done our way.*" (Italics ours)

There are too many of that kind in all walks of life, in all kinds of organizations, even in Churches. But "wash our hands" for us, as with Pilate, it is futile. I could have stopped attending Presbytery dozens of times for I am constantly in the position of not getting my own way. Have you always liked what was done in the Lodge, Club, Ladies' Groups, Unions, etc.? But you don't "wash your hands," or if you do, it is a confession of weakness or petulancy.

Responsibility in World Issues

In the larger sphere of world issues, we often feel like shrugging off responsibility. But that would be turning thumbs-down on human brotherhood and God's fatherhood. We cannot ignore China, Russia, Japan, Germany, Korea, Africa—any place in the world where there are the wounds of injustices, suffering, war, Christlessness. Remember General MacArthur's plea for 3,000 missionaries for Japan? The U.S.A. sent 124. Dr. Louis H. Evans quotes a leader who said before the Pacific War: "If we don't send ten times as many missionaries to Japan in the next ten years . . . we shall send 100,000 marines." The missionaries did not go, so the marines were sent. (*The Kingdom is Yours.*) This is a still wider application to this.

But, surely, I ought also to say that Christ laid the responsibility for Christless souls all about us! It is the preacher's job, but it is none the less ours. One is not absolved by heavy contributions to the Church, even by prayers without service! Said Canon T. R. Milford, Chancellor of Lincoln, England, a year ago in Toronto:

"Again and again, I have been drawn back, pulled back, pushed back, anyhow brought back till I had to say, 'All right, all right, Lord, have Your way' — then I found peace."

Don't "wash your hands!"
Peace lies not that way.
Nor does the world's redemption.

DR. THOMAS

(*Continued from page* 7)

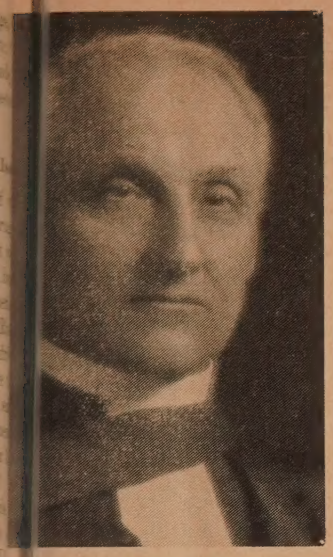
and abroad that she was able to give inspired leadership by her pen, her spoken word, and her genuine Christian personality. Many have borne testimony to what they owe personally to her.

"The Society was always well and worthily represented by our General Secretary on other Boards of our Church with which we worked. Hers was always the forward look, the larger impact of the issues involved, and yet the careful concern for others' views.

"So outstanding was her work in the interests, not only of the W.M.S. but of the Church as a whole, that her own University, Mount Allison, honoured her with what we as a Society feel was the well-deserved degree of LL.D."

Since the New Year there have been a number of social gatherings of individuals and groups to honour Dr. Thomas. Among these was a party in the Board Room, Wesley Buildings, when Secretaries and staff met together for a happy social hour, when Dr. G. A. Sisco with wit and wisdom addressed Miss Thomas and presented to her on behalf of the Secretaries their gift of books, and Miss M. Jordan, a handbag on behalf of the women staff members of the fourth and fifth floors of Wesley Buildings.

On Friday, February 20th, the Executive of the Dominion Board of the Woman's Missionary Society held a reception at the School of Missions, when Past President and Executive officers of the W.M.S. and friends were present. Mrs. J. Erle Jones presented Dr. Thomas with a leather-bound book of letters of tribute from Boards, officers of the Church, the Mission fields and individuals who had been privileged to work with her through the years. Mrs. J. R. Seaman, the Treasurer, made a presentation on behalf of the Woman's Missionary Society, and Mrs. J. L. Halpenny, President of the Dominion Council of the Woman's Association, presented a gift from that organization.



ev. James Cranston, D.D.

James A. Cranston, D.D.

James Alexander Cranston, D.D., idenly on January 6th, 1953. He in a Toronto bank a few minutes iving his home apparently in his gorous health.

in Caledon East, Ontario, son of Alexander and Hannah Cranston, ded Orangeville High School, Uni- College and Knox College, graduating He received his D.D. from Victoria in 1929. Dr. Cranston was active e sports and was a member of the College championship soccer team. He was also a keen and successful

Cranston ministered in various con- ns of the Presbyterian Church in . Verschoyle and Culloden, Rockwood n Mills, Collingwood, Fort William, Kew Beach, Toronto, where he with the congregation into Union.

retirement from the active ministry 0 he served as visiting pastor at United Church, Toronto, for four Deer Park United Church for two nd until his death was very actively l in pastoral visitation with the Eaton Memorial Church.

899 he married Mary Ann Dow, r of Peter and Agnes Dow, Fergus, who predeceased him by two years lay.

s survived by three daughters, Agnes rs. H. W. Cooke) of Paris, Ontario, (Mrs. A. D. Pollock) of Owen Sound, n (Mrs. C. M. Mottley) of Washing- D.C., eight grandchildren, and two s, Rev R. A. Cranston and D. L. n of Toronto.

le he was enthusiastic in his various es in his chosen sports, he brought s religious life in the Church an even zeal for service. With his genial and gift for friendship and his keen ent of a good story, he won a great friends and retained them to the end.

funeral service was held in Kew United Church, January 9th. The was conducted by Rev. Bruce Gray, d by Rev. Arthur Organ of Ryerson Church, Hamilton, and Rev. J. W. llens of Eaton Memorial Church.

rment was in Mount Pleasant Ceme- Toronto.

Mr. Benjamin Stewart

October 28th, 1952, there passed the active scene, an honoured citizen, death of Mr. Ben. Stewart. One of rothers and one sister, he passed his life on the farm, where he lived with m. At the time of his death, four ations were living under one roof.

is often the glory of the rural Church, tewart was of that company of saints shade of a great rock in a weary —a member of the Church for sixty- ears, having been converted under the ry of Rev. R. L. Edwards. He was ntendent of the Sunday School for years, teaching the Bible Class for y years.

vays interested in community affairs, came widely known, not only due to h relationship but also as a Director rty-two years, of the Hamilton Mutual Insurance Co.

n d l y, thoughtful, sympathetic, and y respected, he invited confidence in causes. His contagious smile made a for response to religious interest.

s wife, daughter of Rev. R. L. Edwards, ceased him on October 5th, 1941. He leaves to carry on his memory and the presence of a virtuous and holy life, two sons, Russell on the home place, Robert, who spent some years in the ministry, now in Calgary, Alta., and one daughter, Laura, in Chicago, U.S.A.; Jack, his grandson, with Fred and Gary, great-grandsons, at home. In all, six grandchildren and seven great-grandchildren.

The funeral service, at his request, was held at home. Rev. A. C. Luffman and Rev. James Loveless (former ministers) assisted the minister of Centreton United Church.

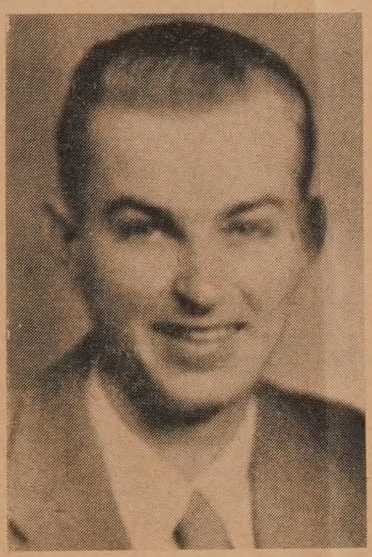
He leaves a shining trail for the coming of the Kingdom of God. J. E. G.

Frank Ernest Hannah

Emmanuel College flag flew at half-mast on December 13, 1952, in respect to Frank Ernest Hannah, second year student who passed away at Toronto Western Hospital. A short course student, he formerly attended Victoria University and would have been ordained in 1954.

His classmates formed a guard of honour at the funeral held from Central United Church in Hamilton, and at the Interment Service in Mount Zion Cemetery, Copetown. Rev. Royal E. Newman conducted the funeral service and paid a wonderful tribute to this "Student of the Cross." Rev. E. Melville Aitken, D.D., President, and Rev. R. K. Lemkay, Chairman, of Hamilton Presbytery, and Rev. James Burt assisted. Dr. A. Dawson Matheson, Dean of Emmanuel College, gave a message of inspiration and challenge. Many clergy and friends were in attendance.

A native of Hamilton, he was born in 1920. Besides his widow, the former Marjorie Merritt whom he married in 1946, he is survived by his mother, Mrs. John Hannah, and sister, Miss Alice Hannah,



Mr. Frank E. Hannah

both of Hamilton; two brothers, Gordon of Troy, and John of Hamilton.

Prior to his call to the ministry most of his life was spent on the farm near Troy. He attended Rockton United Church and was active in Sunday School, Y.P.U. and in lay preaching. At the time of his death he was a member of Etonia United Church, near Princeton, and while there he spoke and used visual aids in many Churches in Oxford Presbytery. He was assigned student missionary to the Scotland Charge. While in Toronto he was affiliated with College St. United Church.

His work and witness will live on in the many lives he touched while on the student Mission Field of Barkway, Harmony, Fraserburg, Muskoka Falls and Uffington for the summers of 1951-52, preaching at all five points each Sunday. His greatest joy was working with the children in the Vacation Bible Schools.

His quiet, sincere and friendly personality endeared him to all those who knew him. A man of enthusiasm and vision, he never spared himself, and used all the energy he had to further the work of Christ and His Kingdom. R. T. J.

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should like to express the s of everyone at The Publish- House for the co-operation inisters and Presbytery Con- s in launching THE OBSERVER *-Family Plan* with so much siasm. To date, over 200 egations have indicated their tion to enrol the families the Plan, and 160 congrega- have actually sent in their of families. At least 20,000 riptions are represented in lists. All types of congrega- are represented, large and l, rural, urban, east and west. response is most encouraging. of course, the Campaign must ontinued with all its initial and Official Boards and con- ations which have not yet acted he matter should do so very early if we are to obtain our objective of 300,000 circulation this year.

But this note is primarily to express my thanks and that of the Editor and the Director of the Plan. Keep up the good work!

The Book Steward.

Pulpit Vacancies

Wellington St. United Church in downtown Brantford, Ontario, requires a minister commencing July 1st, 1953. Interested ministers please write J. H. P. Richards, 112 Cayuga Street, Brantford, Ont.

The pastoral charge of Huntingdon, P.Q., will be vacant July, 1953. One hour by car to Montreal. Interested ministers please write Alex Fawcett, Huntingdon, P.Q.

The United Church, Kincardine, Ontario, will be vacant June 30. 1953. Interested ministers write Elmer Thompson, Kincardine, Ont.

Port Lambton pastoral charge, Lambton Presbytery, will be vacant June 30, 1953. Interested ministers please write Mr. H. E. Stewart, R.R. 4, Wallaceburg, Ont.

The Milk River and New Dayton pastoral charge will be vacant June 30. 1953. Interested ministers please write to Earl Wagness, Milk River, Alberta.

The pastoral charge of Yarker United Church, Belleville Presbytery, will be vacant June 30, 1953. Interested ministers please write to K. H. Freeman, Yarker, Ont.

Pastoral Charge of Airdrie desires minister next July 1. Three appointments. Interested ministers apply E. Bosomworth, Airdrie, Alta., for further details.

Strathmore United Church will be reconstituted as a one-point pastoral charge June 30, 1953. Interested ministers please write Ralph Anderson, 13 Malcolm Circle, Dorval, Quebec.

The three-point Charing Cross charge, Kent Presbytery, will be vacant June 30th, 1953. Interested ministers please write Hugh H. Jenner, Recording Steward, R.R. 5, Blenheim, Ont.

The pulpit of the Centennial-Rouge Hill-Fairport charge (Toronto East Presbytery) will be vacant May or June. Ministers interested are invited to write to Richard Joliffe, R.R. 1, Highland Creek, Ont.

Pastoral vacancy Keremeos charge, July 1st. Inquiries are invited. Write R. B. Sheridan, Secretary, Keremeos, B.C.

The Copetown and Rockton Pastoral Charge, Hamilton Presbytery, will be vacant June 30th, 1953. Interested ministers please write Erland S. Betzner, West Flamboro, Ontario.

The Princeton Pastoral Charge, Oxford Presbytery, will be vacant June 30th, 1953. Interested ministers please write Mr. Earle Sibbick, R.R. 1, Princeton, Ont.

Bridgenorth pastoral charge vacant July 1, 1953. Pastor retiring. Please write Carmen Bell, R.R. 4, Peterborough, Ont.

Washington United Church, Scarboro, Ontario, will be vacant July 1st. Interested ministers should write Mr. Walter A. Goforth, Markham Rd., R. 2, West Hill, Ontario.

Sutton Pastoral Charge, situated on Lake Simcoe and in Toronto Centre Presbytery, will be vacant June 30th. Please communicate with J. L. Burrows, Sutton West, Ont.

The pastoral charge of Shelburne (Trinity), Dufferin Peel Presbytery, Toronto Conference, will be vacant June 30th. Communications may be addressed to Grant Bell, Shelburne, Ontario.

The pastoral charge of Cardinal, Ontario, is now vacant. Interested ministers please write M. W. Vancamp, Recording Steward, Cardinal, Ont.

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Mr. A. W. Card, Windsor	10.00
Mr. E. Maddams, Riverside	1.00
Mrs. Hughes, Windsor	1.00
"Anonymous"	2.99
Whitby United Church	387.00
Mrs. W. J. Scott, Windsor	25.00
Mr. John A. Baskerville, Boissevain, Manitoba	100.00
Mr. J. Mooney, Elkhorn	10.00
Mr. and Mrs. H. Denham, Foxwarren	10.00
Mr. W. L. Pink, Winnipeg	10.00
Miss A. C. Foster, Winnipeg	10.00
Mr. H. M. White, Winnipeg	25.00
Manitoba Japanese United Church, Winnipeg, Manitoba	40.00
Manitoba Japanese United Church W.A., Winnipeg	10.00
Mr. and Mrs. Fred Dietrich, Assiniboia, Saskatchewan	10.00
Mr. F. E. Johnson, Cymric	20.00
"Anonymous," Eston	5.00
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"Anonymous"	10.00
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Mrs. A. A. Smith, Unity	10.00
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Mrs. Edith Hammond, Edmonton	2.00
Mr. G. J. White, Edmonton	8.00
Rev. S. J. Parsons, Calgary	40.00
Robertson United Church, Edmonton	200.00
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A. P. Currie, Cloverdale, B.C.	25.00
Rev. W. R. McWilliams, British Columbia	25.00
Mr. and Mrs. J. A. Mcatley, Vancouver	5.00
Mr. and Mrs. A. E. Wannop, Vancouver	5.00
Mrs. E. I. Alder, Vancouver	5.00
Mrs. E. Roberts, Vancouver	5.00
St. Giles United Church, Vancouver	98.01

British and Dutch Flood Relief

"Anonymous"	5.00
E. Arnold and J. Reid	4.00
K. H.	2.00
Rev. W. B. Caswell, Daytona Beach, Florida	5.00
"Anonymous"	5.93
Rena A. McKnight, Douglastown, New Brunswick	5.00
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Ladies of the Protestant Guild, R.C.A.F. Greenwood Station, Nova Scotia	25.00
Mrs. Milton Gerhardt, Riverport, Lunen County	5.00
Miss Georgie Spinney, Tatamagouche	10.00
Mr. and Mrs. R. W. McCutcheon, Brome, Province of Quebec	10.00
Joliette United Church	40.00
Joliette Sunday School	10.00
Joliette Woman's Association	25.00
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Mr. and Mrs. Fred H. Palmer, Longueuil	5.00
Rev. Roy M. Pounder, Metis Beach	5.00
Eglise Unie du Sauveur, Montreal	44.00
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Rev. Robt. Smith, Montreal	10.00
Mr. J. M. Death, Montreal	10.00
Mr. R. David Crammond, Montreal	10.00
WESTMOUNT PARK-EMMANUEL CHURCH MONTREAL	
Miss Violet and Mrs. Anderson	9.00
Mr. and Mrs. M. C. Arnold	10.00
Mrs. Louise Babcock	10.00
Mr. W. F. Brass	5.00
Mrs. Eugene Charters	5.00
Mr. H. S. Cheesbrough	25.00
Mrs. H. S. Cheesbrough	25.00
Miss Annie Gray	25.00
Miss Isabel Hurst	3.00
Mr. Roy Class, Kemptville	10.00
Kenmore United Church	17.00
Marvelville United Church	23.00
Mrs. Ruth Sylvester, Kirkland Lake	5.00
Dundas St. Centre United Church, London	172.00
Mr. C. M. Trace, London	10.00
Mr. Ernie McTavish, London	5.00
Mr. R. P. Taylor, London	15.00
Mr. A. C. Haynes, London	5.00
Miss Violet Petrie, London	3.00
Mr. and Mrs. W. B. Sparling, London	10.00
First-St. Andrew's United Church, London	600.00
Rev. S. B. Stokes, London	25.00
Miss Florence M. Stevenson, Mimico	5.00
Mr. W. J. Stewart, Monticello	25.25
Mowen W.A., Napanee	25.00
Mrs. Harry E. Moore, Napanee	5.00
"M. E. I.," New Hamburg	100.00
W.A. of Newtonbrook United Church	50.00
Mrs. W. H. Pinco, Niagara Falls	3.00
Rev. J. I. and Grace MacKay, Ottawa	10.00
Rev. S. R. Collins and family, Ottawa	15.00
St. Paul's United Church, Paris	245.81
Chesterfield Ladies Evening Auxiliary, "Plattsville"	25.00
Mr. Wm. R. Watson, Port Credit	20.00
W.A. of Sherkston United Church, Ridgeway	10.00
Taylor's Furniture Store, Sarnia	50.00
Mr. E. Bruce Fleming, Sault Ste. Marie	50.00
Rev. H. E. Livingstone, Seaforth	5.00
Melrose Y.P.U., Shannonville Charge	10.00
ST. ANDREW'S UNITED CHURCH SUDBURY	
Mr. and Mrs. J. H. Simpson	40.00
Mrs. G. E. Buchanan	10.00
Mr. and Mrs. J. W. A. Bell	25.00

Send contributions for Flood Relief, to the Treasurer, Dr. V. T. Mooney, Wesley Bldgs., Toronto, Ont.

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Mrs. G. K. Miller	10.00
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Mr. J. D. Mackay	5.00
Mrs. S. T. Jones	1.00
Mr. and Mrs. A. H. Webster	100.00
Westmount Park-Emmanuel, Red Cross Group	10.00
Miss Louise Wilder	25.00
Miss Hilda Wright	10.00
Miss Helen Wright	10.00
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Miss F. E. Woodley	5.00
Westmount Park-Emmanuel Church Session Fund, Special Collection	150.00
	483.00
Ahuntsic United Church, Montreal	61.50
Rosemount-First United Church, Montreal	25.00
Mrs. Dobson's Bible Class, Montreal	5.00
Galbraith United Church, Montreal North	60.00
W.A. of Noranda-Rouyn United Church	25.00
Mr. W. F. Shaver, Rosemount	25.00
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Edwards Realty and Investment Co., Inc., Sherbrooke	500.00
St. Andrew's United Church, St. Laurent	39.05
Mr. W. A. Tolhurst, Town of Mount Royal	10.00
Annan-Johnstone Friendly Fellowship Group, Ontario	6.00
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Miss Maisie K. Sharn, Brampton	25.00
W.M.S. of Balfour St. United Church, Brantford	5.00
Patients in the pastoral charge of Muskoka Sanitarium, Gravenhurst	11.00
W.A. Evening Group of Greenwood United Church	22.05
Rev. Simon Edwards, Hamilton	10.00
Mr. Ernest Gray, Hamilton	10.00
Mr. S. Blease, Hamilton	5.00
"Anonymous." Fairfield United Church, Hamilton	2.00
"A Friend," Fairfield United Church, Hamilton	5.00
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W.A. of Zion Hill United Church, Jerseyville	25.03
Mr. David Keyes	10.00
Dr. and Mrs. J. S. Whalen	10.00
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Mr. and Mrs. C. R. Smith	10.00
	110.00
Miss Annie Cairns, Toronto	10.00
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Mr. Wm. G. Wadge, Toronto	10.00
Miss Winnifred A. Gilbert, Toronto	10.03
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Mrs. C. Walker, Toronto	15.00
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Mrs. Edie, Toronto	1.00
Mrs. W. H. Avison, Toronto	5.00
Miss Phillis Redfern, Toronto	5.00
Jr. Congregation, Grace United Church, Toronto	7.00
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Clarke Irwin & Co., Ltd., Toronto	50.00
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Mr. and Mrs. A. M. McNab, Toronto	5.00
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Woman's Association	50.00
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Mrs. H. Naylor	5.00
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"Anonymous"	
Mr. Edgar A. Cross, Toronto	
Rev. E. W. Stapleford, Toronto	
Miss Mabel Heffron, Toronto	
Whatsoever Circle of Zion Unite Church, Tupperville	
Zion United Church Sunday Scho Tupperville	
Elverston Park United Church, Weston	
Harding Avenue United Church, Weston	

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Mr. W. E. Hegler	
Miss L. Prince	
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Mr. A. J. Carter	
Mr. A. Harris	
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Rev. C. L. Lewis	
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Small sums	
Chalmers United Church, Woodstock	
Central United Church, Woodstock	

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Mrs. J. Potter	
"Anonymous"	
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Mr. James Veitch, Winnipeg	
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Mrs. W. McLeod, Dilke, Sask.	
Mr. W. A. Collins, Kerrobert	
Mr. J. H. Miller, Loreburn	
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Total (Feb. 23)	$23,3